A NEW
HERBALL

TURNER

1551-62

6380(2)	Title Page,Oii missing.
638I(2)	Tiiii,Tv,Tvi,U,Uii,Uiii,Uiiii, Yii,Yvi missing.
638I Part 2	Dv, Dvi(blank) missing.
II20(2)	civ,diiii,dv,dvi,e,eii missing.

Missing leaves xeroxed on Bodleian Paper.

1. Wm Turner A new herball Vol 1. [1551]
wanting: Titlepage and Oii – supplied in photocopy

2. Wm Turner [A new herball Vol 2] The seconde parte of William Turners Herball ... also a Book of the Bath (1562) Wanting: (Part 1) Tiiii, Tv, Tvi, U, Uii, Uiii, Uiiii, Yii, Yvi; (Part 2) Dv, Dvi (blank) – supplied on photocopy.

3. H. Brunschwig A most excellent and perfecte homish apothecary (1561)

The seconde parte of Wuilliam Turners herball/ wherein are conteyned the names of herbes in Greke/Latin/Duche/ Frenche / and in the Apothecaries Latin/and somtyme in Italiane / wyth the vertues of the same herbes wyth diuerse confutationes of no small errours/that men of no small learning haue committed in the intreatinge of herbes of late yeares.

Here vnto is ioyned also a booke of the bath of Baeth in Englande/and of the vertues of the same wyth diuerse other bathes moste holsum and effectuall/ both in Almany and Englande/ set furth by William Turner Doctor of Physik.

Imprinted at Collen by Arnold Birckman.
In the yeare of our Lorde M. D. LXIJ.

Note. Her booke of the Baeth at Collen the Komyth apothecary

To the right honorable and his verye good Lorde Syr Thomas Wentworth knight/ lorde Wentworth/ William Turner wissheth helth and increase and continuance in all kindes of vertue and Godlines.

IT is not vnknowen vnto a great sorte of thē that haue ben desyrous to know the natures and properties of herbes in England/ and therefore haue red the fyrst parte of my herball: that I promised to write and set furth the second parte also as sone as I could get any conuenient leasure and helpe thereto. Which promise I haue nowe performed/ and haue set oute the seconde parte of my herball/ where I intreat of herbes as I did in the former parte/ and also examin at large and do confute (for the quantite of the learning that God hath geuen me) the errours of them/ whiche haue writen of late/ and haue notably erred/ and stifly haue defended their errours. But som/ I am sure/ will arise which wil not alow my long disputations and confutations/ but will say that it had ben inough for me/ only to haue simply shewed my minde/ and not to haue ben so longe and laborsum in such maters. Other/ as certayn dark doctores/ not bullati/ but boletarij/ which soddenly/ lyke todestolles stert vp Phisiciones within two or three yeares study/ wil mislyke thys my boke/ as they haue mislyked before my fyrst parte/ because it is no greater: for they are so ernest in practisinge at the first day for money/ that they will spare no tyme vpon the study of Dioscorides/ Galene/ and Pliny: whereby they might profite in knowledge of thinges them selues/ and also teach other: and therfore when as in all theyr liues they neuer haue found agayn the knowledge of one lost herb/ tre/ fishe/ byrde/ beaste/ or metall/ will with great arrogancie and lofty looks dispise other mennis short bookes/ requiringe of them muche greater volumes/ when as they for all their knowledge in worde ioyned with very smal knowledge of thinges/ nether for lack of learning cā nether write long nor shorte bookes/ nether for getting of mony will gyue any iust labor at all to learne to write any good thinges thēselues. Other perchance will require/ that I shoulde haue at the first set out my booke in Latin/ that they that I haue disputed withall/ might haue ben able to haue answered for themselues in such poyntes as they are charged to erre in. To them that would haue only the mater simply told without any further examinacion and confutation of the errours that haue ben committed agaynst the knowledge of herbes/ that I write of: I answere that I write not only this booke for vnlearned men/ that as they care but littel for the

Bullatus} Boletarii }

truth/so can small skill of disputationes which are ordened for the defens of the truth/but also for lerned men/as surgeanes/apothecaries/and som Physiciones led away from the truth by the writinges of them/whom I go about to cõfute/had as much nede to haue the errours that they haue dronkẽ in/to be pulled out by disputationes/ as the simple sorte haue nede only of the matter playnly tolde without any disputation at all. Therfore seyng that both the simple writing of the matter is necessary/and the disputationes are necessary also/I am no more worthy blame for writing in one booke in som places simply the vertues and descriptiones of herbes/ and in other places of the same disputationes and confutationes of errours/then the poore man is which bringeth an hole shepe to the market when as the clothier wold only by the wol/the glouers only the skin/and the inkeper the flesshe. To them that cõpleyne of the shortnes of the boke/ I answer/ if they be doctors and learned men/let them write longer bokes and amend my shortnes with their long and great bookes. If they be riche and vnlerned welthy men/that compleyn of the shortnes: let them command their scolares/to whom they haue gyuen their exhibition ether in England or beyond the Sea/to write greater bookes. For it is shame for them/to require so much of me and other learned men/ and to giue so litle as they do for the mayntenance of scolares and learned men. To thẽ that woulde that I should haue writẽ in Latin: I answer/ that as I am naturally bounde/I haue first set out my bokes of herbes in Englishe for the profit of my contremen: And if they that thinke that I ought to haue writen in Latin/ iudge that it were better to set them by and by in Latin for the profit of strangers: let them ether translate them their selues out of Englishe in to Latin/or ellis let them prouide som good translator of their coste/vntill I can haue leasure to that my selfe. And in the meane season it semeth to me/ that I haue in this case nothinge offended/except Tragus/Rembertus/and Matthiolus/honest and learned men haue also offended/wherof the first wrote/in hygh Duch his Herbari/the second first in low Duche/and afterward in French his Herball/the thyrd in Italian: and yet som of these haue not translated their bookes into Latin as yet/ and other haue not translated in a longe time after their first workes into Latin. Now wher that I haue answered these idle ouerseers baynfautfinders in certayn poyntes/whych seme to lye most opẽ agaynst the accusationes of them and suche lyke/I thinke it mete to seke som patrone and defender of my boke agaynst other fautfinders/ and also if it were any worthy present for any noble mã to giue it vnto som that were most worthy to haue it for the benefittes that he or his haue bestowed vpon me. Seking long for a Noble patron no small tyme/I coulde find no man so fit to be chosen a patron for it/as youre Lordship/not only because ye are a noble man/and of a good auncient house/but also for that ye haue suche learninge ioyned with your nobilite/that I know no man of your degre that hath the like/whether a man requireth an exact knowledge in mannis learning or a wounderfull sight and iudgement in holy scriptnre. Wherein many can beare witnes/that ye are so well exercised that a man wold thinke that ye had done almost nothinge ellis from your ten-

tender yeares/but studied the scripture. And who hath deserued better to haue my booke of herbes to be giuen to him/then he / whose father with his yearly exhibition did helpe me/ beyng student in Cambridge of Physik and philosophy. Whereby with some further help and study am commed to this poze knowledge of herbes & other simples that I nowe haue. Wherefore I dedicat vnto you this my litle boke/desyring you to defende it against the enuious euel speakers/which can alow nothing/but it that they do their selues: And the same I giue vnto your Lozdship / beseching to take it in the stede of a better thyng/and foz a token of my good will toward you/ and all your fathers housholde/which thing if ye do/as soune as I shall haue conuenient leisure / ye shall haue the third and last parte of my herball also.

Almighty God kepe you
and all youres.
Amen.

VNTO THE REDER.

The fautes committed in the pzinting of this booke/ are in the ende of the booke/which I would thou should correct/ befoze thou shall begin to rede my booke.

The Table.

FINIS.

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FAgus is named in Greke Phegos / in Duch/eim Buchbaū/in Frenche fau. Fagus is thus described of Plinye: The nut of a Beche tree beynge lyke vnto kyruels/ is enclosed in a three cornerd skyn or huske/ the leafe is thyn and excedynge lyght / lyke vnto an aspe or poplere/it werith yelowe berye hastelye/ & ofte tymes it bryngethe furthe in the mydes in the vpper parte a lytle greene berye/ sharpe in the toppe/ the nuttes are berye swete. Thyssthis desyre greatlye to eate of the beche nut/ and myse eate gladlye of the same. Thus muche dothe Plinye wryte of the description of a beche tree/ Virgill in his Egloges maketh beche tree to haue a greate and a broade toppe / whiche maketh suche a greate shadowe/ that bothe men and bestes maye be defended therbye frome the heate of the sonne: whiche thinge we see to be true by daylye experience/and specyallye in greate olde Beches.

The propertyes, vse, and commodytes of the beche tree.

DIoscorides wryteth that the leaues of the oke & the beche tree and of suche other lyke brused and broken are good for softe swellinges/and to strengthen those partes that are weke. The leaues of the beche tree/ are good to be chowed for the dysease of the gummes/ and the lyppes. The powdre burned of the beche nut/is good wythe honye for a skalde & a skuruye head/ when the heare goethe of/if it be layde to. Plinye rekenyth the same good for the stone. Palladius writith that the beche tree is good tymbre/ if it be kepte dre/ but that it is sone rotten / if it be in moysture or in weate places / in Virgilles tyme men vsed muche to make cuppes of the beche tree as a man maye gather by his Egloges.

Of the herbe Ferula.

FErula is called in Greke narther/but howe that it is named in Englishe/as yet I can not tell/for I neuer sawe it in Englande/ but in Germanie in diuers places. It maye be named in Englishe herbe ferula/ or fenell gyante/because it is lyke fenell/but a great deale higher and larger in all partes then fenell is.

Ferula bryngith furthe a stalke of three cubytes longe/and leaues of fenell/but rougher and broder. I fynde no larger description of ferula in Dioscorides/ but Theophrastus describeth it thus: Ferula hathe but one stalke/and that full of ioyntes or knees/ The leaues and branchis come oute of the ioyntes/one oute of one syde of the ioynte/& another oute of the other syde/as the leaues of the rede do. The leafe is greate/ softe/ and muche denyded or iagged / so that it that is nert vnto the grounde/ dothe muche resemble here. The floure is yelowe/the sede is darke and lyke dyll sede/ but greater it is clouen in the toppe / and is deuyded into smale slyckes which holde the floures and the sede. The smal branchis want not theyr floures nor sede/but haue bothe as dill hath. The stalke lasteth but for one yere. It hath but one single roote/and that goeth depe into the grounde.

Of the herbe Ferula.

The vertues of Ferula oute of Dioscorides.

Ferula Herbe Ferula, or Fenelgiante.

THe harte taken oute of the grene ferula / and dronken / is good for the spittinge of blode / for the flixe: it is geuen in wyne againste the bytinges of vipers. Thesame put into ỹ nosethrilles / stoppith bloode there. The sede dronken is good for the gnawinge of the bellie / if the bodie be anointed therwyth and wyth oyle / it prouoketh sweate. The stalkes / if they be eaten / make the head ake / they are sawced in byne.

The vertues of ferula oute of Plinye.

THe stalkes of ferula are vsed to be eatē / when they are sodden / they are the better takē wyth muste and honie / and so they are good for the stomake / if a man take manye of them: they brede the heade ake / a dramme of the roote dronken in two vnces / and a halfe of wine / is dronken agaynst serpentes / and the roote is layed to it selfe / so is it good for the gnawinge in the bellye: wyth oyle and vinegre / it is good to staye swetinge euen in agues. The juyce of ferula taken in the quantyte of a beane / doth stop the bellye. x. graynes of the seed broken / are good to be dronken in wyne to stop blode. The harte or the pithe of the herbe so taken / is good for the same purpose. The nature of Ferula is the sorest enemie that can be to Lāpreys / for yf it ones touche them / they dye therwyth.

The vertues of Ferula oute of Galen.

THe sede of ferula heateth and maketh thyn or subtyll / but it that is within / whiche they cal the marye / the pythe / and the hatte / hath a byndinge nature in it. By reason wherof it is good for the flixe and them that spyt blode.

Of the Figge tree.

FIcus is called in Greke syke / in Englishe a figge tree / in Duche / Ein feig baū / in Frenche vng figuez. A figge tree is no greate highe tree / for the moste parte / but in some places some are founde as bigge and as high / as a pere tree. The leaues are cut or indentid / and euerye leafe hath thre partes / of the whiche euerie one resemblith a finger. Therfore

euerye

euerye figge leafe/ semith as though it had thre fingers. The figge tree is so well knowen/ that it nedith no farther description.

The vertues of the Figge tree.

NEwe figges that are ripe/as Dioscorides writeth/hurte the stomake/ and lose the bellye/but the flixe ẏ cometh therof/ is sone stopped. They prouoke sweat and drawe oute wheles and pockes: they quenche thurste and abate heate/whē they are drye/theyr nature is hote/they norishe the strenghth/but thē they make a man more drie/ & they are good for the bellye/ and are cōtrarye to the rumes or flowinges of the stomacke/ and the bellie. Yet Galen writith that the figges both grene and also dryed/ loose the bellye. They are verye good for the throte/ for the wynde pipe/ for the kidnes/ for the bladder/and for them that are euill colored wyth a longe sycknes/ and for them that are shorte wynded/ and for them that haue the dropsye/ and for them that haue the fallinge sycknes/The same made warme/& dronken wyth Isope/ do purge the breste/they are good for the coughe/ for the bellye/ & for the olde diseases of the lunges/ Thesame bruised wyth niter & chartan saffron/ & then eaten/do softē the bellye. The brothe of figges/ is good for the swelled kyrnells beside the throte. If a man gargill therwyth/ they are good to be put in softenynge implaysters/ mixed wythe barlye meale/ the same brothe is good to be mixed in womans bathes wyth Fenygreke/ and sodden barlye. When they are sodden wyth rue/ they are good to be powred in/agaynst the gnawinge of the bellye. Figges sodden and laide to driue awaye hardnessis/they softē swellinges behinde the eares/ & other angrye swellinges. They make rype wheles/ called Pauos/ speciallye yf there be put vnto them niter aryce/or lime: if rawe figges be beatē wyth these/ they are of lyke effecte. Wythe the shell of a pomegarned they purge awaye anguayles & suche harde swellinges: wythe copperus they heale the runnynge ysshues of the legge/whiche are almoste incurable/if they be soddē withe wyne wormwode Romane & barlye meale. They are good to be layed vpon them ẏ haue the dropsye/ burnte figges laide one vō a playster of ware/are goode for kybed or mooled heles/ and for ytchynges. The mylkye juyce of bothe the wilde and the garden figge: euen as runnynge or chese lope/maketh mylke runne together into cruddes/ and louseth it that is growen to-

gether/as vinegre: it takyth the skynne of from the bodye/it openyth the poores/ and losith the bellye. The same broken wyth an almonde & dronke/ openyth the mother. The same layd to wyth the yolke of an egge or Tyrrinicall ware/ bringith downe womens syckneses. It is good to be put into playsters wythe the floure of fenygreke and vinegre for the gowte. It scowryth awaye lepres / frekles / skurupnes and the disease of the face/ stables/ & runnynge sores in the head / if it be layed to wyth barlye meale: It is good for them that are bytten wyth a scorpion or of anye other venemens beast/or of a mad dogge/ if it be dropped into the wounde. The same receaued in wulle and put into the holowe tothe/is good also for the tothe ake. If it be layde to wyth fatt/ it taketh awaye wertes. Drye fygges are hote in the fyrste degree fullie as Galen wryteth. They are hote in the beginnynge of the seconde degree/ and of fyne and subtil partes. The figge tree as bothe the juyce/the leaues and the tree dothe testifye/is verye hote/for they do not onlye byte or vehementlye scoure awaye / but also/do pull of the skynne/ and open the mouthes of the vesselles / although figges wyth other frutes haue some euyll juyce/yet this good propertyethey haue/ that they go quicklye thorough the bellye / and easelye go thorowe the hole bodye/for they haue a notable vertue to scoure awaye/ wherfore it chaunseth that they that are greued wyth the stone/ after that they haue eaten figges voyd oute sande in theyr urine: they norishe more then the commen sorte of frutes do / but they make not fast and styffe flesshe as breade and swynes flesshe do/ but somethinge lowse and emptye flesshe as beanes do. Figges are wyndye/ but their wyndynes endurith not/ if a man eate oute of measure of rype figges / they will fill him exceedinglye full of lice. They haue vertue to cutt in soudre and to make fyne/ by reason wherof they prouoke a man to stoole and purge the kydnes.

Of the Brake or Ferne.

Filix is called in Greke Pteris/ in Englishe Ferne or a Brake/in Duche ein walt farne/in Frenchefauchier. There are two kyndes of brakes/the one kynde is called in Latin Filix mascula / & in Greke Pteris / wythoute anye addicion. It growyth commenlye vpon stones. It is all full of lytle winges euen frome the wote. The seconde kynde is called in Greke Thelipteris / in Latin Filix femina: this is the commen ferne or brake whiche the Norther men call a braken / It hath a thinge lyke a longe bare stalke/ and the leaues are onelye on the top of that. Dioscorides wrytith of the Ferne or Brake thus/ It hath leaues wythout anye stalke or frute/whiche leaues comme oute of a thinge lyke a stalke/ and the same is a cubite highe/the leaues are manye wayes deuided and full of branches lyke fethers. The sauor of it is somewhat rauke/ the roote of it is black/ and that goeth euen by the ouermoste parte of the grounde. It is also longe / and putteth furth manye branches/ the taste therof is somewhat byndynge. It groweth in montaynes and in stonye placyes. The female brake hath leaues lyke vnto the male full of branchis / hyer from the grounde/ whiche growe not all vpon one herbes synnewe as it were / as the other doth

Filix. Ferne or a Brake.

doth / but vpon diuers and manye lytlen synnowes lyke stalkes. This kynde hath manye longe rootes writhen one by an other / whiche beyng somthynge yelow turn toward a black. Some also are founde red. Dioscorides denyeth that the Ferne hath anye frute / and therbye that it hath also no seede / but not onelye the opinion of the commen people is / that the Ferne hath sede / but also it is the opinion of a Christen Phisicion / named Hieronymus Tragus / who doth not onlye saye that Ferne hath sede / but wrytith that he founde vpon mydsomer euen sede vpon Brakes. I haue taken oute of his herbal his wordes concernynge that matter / & haue translated that into Englishe after this maner folowinge. Although that all they that haue writen of herbes / haue affyrmed and holden / that the Brake hath nether sede / nor frute: yet haue I dyuers tymes proued the contrarye / whiche thinge I will testefye here in this place / for there sakes that be studentes in the knowledge of herbes / I haue foure yeres together one after an other vpon the vigill of saynt John the Baptiste (whiche we call in Englishe mydsomer euen) soughte for this sede of Brakes vpon the nyghte / & in dede I fownde it earlye in the mornynge before the daye brake / the sede was small blacke and lyke vnto poppye. I gatherid it after this maner: I laide shetes and mollen leaues vnderneth the brakes whiche receyued the sede / that was by shakynge and beatynge broughte oute of the branches and leaues. Manye brakes in some places had no sede at all / but in other pla-

Compare Tragus.

tes agayne: a man shall fynde sede in euerye brake/ so that a man maye gether a hundred oute of one brake alone/ but I went aboute this busynes/ all figures/ coniurynges/ saunters/ charmes/ wytchcrafte/ and sorseryes sett a syde/takynge wyth me two or three honest men to bere me cõpanye/ when I soughte this seede/all the villages aboute/did shyue wyth bousyers that the people made there/& sometyme when I soughte the sede/ I fownde it/and sometyme I fownde it not. Somtyme I founde muche/ and sometyme lytle: but what shoulde be the cause of this diuersyte or what nature meaneth in this thinge/ surelye I can not tel. Thus farre hath Tragus wryten of the brake seede. But as he hath not tolde wherfore the sede is good/ euen so haue I no experyence as yet wherfore it is good/ saynge that I do gether by no vayne cõiecture/ that in healynge of dyuers greses/ it is of greater poure and strengthe then ether the roote or leaues be.

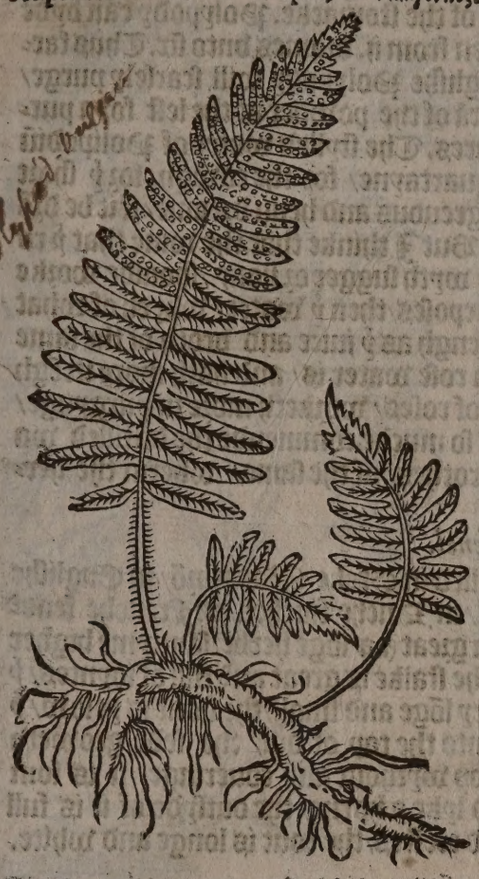
The vertues of the male ferne.

THe roote of the male ferne dryueth oute the brode wormes of the bellye/if yowe take it in the quãtyte of foure drames of mede/otherwyse called hunyed water/but it will worke more effectuallye if ye take it with xij. graynes of Diagredy or Scamonye/or blacke Hellabor/but they that receyue this medicine/had nede to take garlyke before/ and it is good for them that haue a swelled mylte/The roote is good to be dronken/ and also to be laide to in playstre wyse for the wondes that are made wyth an arrowe of reede/ wherof they saye this is the tryall. The ferne will perysshe/if ye sett reedes rounde aboute it in good plentye/ And lyke wyse ỹ reede will vanysshe awaye if ye compasse him aboute wyth ferne rounde aboute. The rootes of the femall ferne taken wyth honye after the maner of an electuarye/ dryue brode wormes oute of the gutter if they be dronken wyth wyne/ in the quantyte of three drammes/ they dryue oute rounde wormes. They are not good to be geuen vnto women whiche wolde haue manye childzen/nether are they good to go muche ouer for women that are alredye wyth childe. The powdre of them is good to be sprynkled vpon moyste soores whiche are harde to be couerid wyth a skynne/and ill to be healid. It is a good remedye for the neckes of suche beastes as are accustomed to the yokes/ Somme vse to seth the grene leafes of Brakes wyth other wortes or pot herbes/ to receaue them to soften their bellye wythall. The later wryters do affirme that the juyce whiche is pressyd oute of a Ferne roote/ laide to wythe rose water/ or wythe other colde water/ if ye can gett no rose water/is good for all maner of burnynges and skaldinges/ but ye muste two or three tymes streine the water & powdre together/and then it will be slympe/and then it is perfectlye good for the purposes aboue rehersed/when as no other remedye will helpe as men of experience do testyfye. This is a maruelous nature that the Ferne hath namelye the male/ that if a man cut the roote of it in the myddes/it will shewe of eche syde a blacke egle wyth two heades oute of white/ Plinye also wrytith/ that if the roote of the Ferne be broken and laide to/ pulleth furth the sheuer of a reede that styckith in the flesshe/ and lykewyse that the roote of the reede laide to/ pullyth furth to sheuers of a Brake that is in the flesshe.

Of

Of Polypodys or Vuall ferne or Okeferne.

Polipodium. Filicula Polipody or Vualferne, or Okeferne,



FIlicula is called in Greke Polipodiū/in Englyshe Polipodium or Walle ferne/ in Duche Engelsaet/or engelsuz/in Frēche Polipode. It groweth in ake trees & in olde walles. It dryeth whythoute bitinge. Dioscorides sayeth ẏ Polipodium groweth in mossye walles/ and in olde bodies or bellys of trees/ and speciallye of okes/it is of a spanne length/ and lyke vnto a ferne/ somethinghe roughe/ but not so finelye deuided/ the roothe is full of heares wherein are cōteyned certayne lōge thinges lyke the feet or claspers of ẏ fyshe/called Polipus/ & they are of ẏ thicknes of a mans lytle fingre/grene wythin and somethinge russet.

The vertues of Polipodium oute of Dioscorides.

POlipodiū hath the poure and vertue to purge. It is good to be geuen sodden wyth a henn/or wyth fishe/ or wyth betes/or vō mallowes to make a purgation. The poudre of ẏ roote myxed wyth mede/dothe purge coler & fleme: it is excedinge good to be laide one those membres ẏ are oute of ioynte/ and agaynste the chappes or rystes that are in the fingers.

The vertues of Polipodium oute of Mesue.

POlipodiū is the roote of an herbe that groweth vpō stones & trees/ whiche ẏ Grecianes call Dendropterim/ ẏ is tree Ferne. It ẏ groweth vpō the stones is full of superfluous/rawe/and wyndye moysture/whiche ouerturneth ẏ stomacke. It is better ẏ groweth vpon trees/ & namelie/suche as bare acerues or maste/speciallye yf it be great/sownde/ freshe & well fastened together/ full of knottes wythoute blackyshe redde & grene wythin as fistikes be/ vō a swete taste/ astringent/ somethinge bitter and somthinge spicie. It scowreth away grosse & tough humors: it maketh rype & dryeth vp. It purgeth ye euē from ẏ iointes/ melācholy or grosse/or towgh fleme. It is good for these causes for all diseases ẏ arise of melācholi as the quartayne yf it be taken wyth mede/doder of tyme salt Indian. At maner of wayes it is good for the colike and for ẏ hardnes of the mylt. Polypody drieth & lesseth or thinneth the body. To auoyde that/ that shall not bringe the stomacke to vomitinge/it must be geuen wyth mede or barly water/or the brothe of rasines/ or wyth the broth of cockes/or hēnes/or sod

den wyth whay. It is good to drinck it mixed wyth well sauorynge sede/ and other spyce thinges as anise/ caraua/ fenell/ ginger/ and suche lyke that cōforte the lyffe or the naturall power of the stomacke. Polypody can byde lōge sethynge inough. It maye be geuen from ij. drames vnto six. Thus farmesue/ an vnce & an halffe of our Englishe Polypody will scarsely purge/ som vse to drye the rote/ & to geue a drā of the powder at the lest for a purgatiō/ & bid the patient after it iiij. houres. The stylled water of Polipodiū as Tragus wryteth/ is good for the quartayne/ for the cowgh/ for ỳ short winde/ against melancholye/ against greuous and heuy dreame/ if it be drō kē certaine cōtynuall dayes together. But I thinke that the wine that ỳ rotes are soddē in/ & made a lytle swete wyth sugger or hony/ shoulde worke muche better/ for the aboue named purposes/ then ỳ water/ whych of what soeuer herbe it be of/ hath no suche strengh as ỳ juice and broth of the same herbe. Is ther any water better then rose water is/ and hath more strēgh of ỳ rose/ and yet ij. vnces of the iuice of roses/ worketh more in purgynge/ thē xvj. of water. Wherfore I can not so muche commende the distilled waters of herbes as I do the iuice and brothes/ of the same/ wherin the herbes are sodden.

Of fenel.

Feniculū is called in Greke Marathrō/ in Englishe fenel or fenkel/ in Duche finchell/ in Frenche fenoyl. Fenel is a great & a lōge herbe/ somtyme higher then a man/ the stalke is great and full of ioyntes/ ỳ leaues are very lōge and small/ the flour is yelow/ ỳ top is lyke vnto the top of dill/ the sede groweth thick in the top wythout any coueringe/ it is som thinge croked lyke a horne/ the outsyde of it is full of gutters and crestes/ the rout is longe and white.

The properte of Fenell ont of Dioscorides.

Fenell/ if the leaues be eaten/ or yf the sede be dronken wyth a ptisame: filleth weomens papes wyth milke/ ỳ brothe of ỳ toppes of the leaues is good to lay vnto ỳ back/ for the ake in ỳ kidnees/ for it dryueth furth water. It is good to be drōkē in wine against ỳ bytynge of serpentes. It prouoketh flowres/ in an agew drōken wyth colde water/ it slaketh the lothsunnes/ and the heate of the stomacke. The rotes of fenel brokē/ and layde to wyth hony/ are good agaynst the bitynge of a dogge. The iuice whiche is pressed out of the stalke & leaues/ and dryed in the sonne/ is put vnto those medicines that clere and bryghe the eyesight. In som places men vse to cut the stalke of fenell/ and to take out of it a iuice like a gumme whiche is verye good for the eyes

Out of Macer.

Fenell prouoketh men to the procreation of childer/ the serpētes chow this herbe/ and purge and clere theyr eyes ther wyth/ wherof learned mē dyd gather ỳ it shoulde also be good for mans eyes. The iuice of fenell put into a mans eares/ killeth the wormes therin: the vse of fenell wyth wyne is good against the swellynge of the dropsye. It is also good both

for

Fenículum, Fenell or Fenkell.

gendzeth milke.

for diseases of the liuer and the longes. The broth that the rootes of fenell is sodden in/ wheter it be wather or wine/ is good for the diseases of the bladder and kidnens. It dryueth furth water/ if it be layed vpon the belly a litle aboue the priuites. The broth of the rote helpeth ẏ ake of the yearde/ if it be therwyth bathed. It will do the same put vnto oyle and layde to:seth fenel and vineger together/ and it will swag any swellinge that cometh sodēly by bytynge. The sede stirreth mankind to the procreation of childer. And the same is good for a pleuresy/ and so is ẏ broth of the herbe. Autours wryte that serpentes ware ponge agayne by tastinge and eatynge of this herbe/ wherfore sum thinke that the vse of the herbe therfore is very mete for aged folke.

Out of Aetius.

FEnell is so hote that it may be rekened to be hote in the thyrde degre/ and it drieth in the first degre/ and therfore it en-

Of Fenegreke.

FEnum grecum is called in Greke Telis/ in Englishe Fenegreke in Duche Bucks horne/ in Frēche Fenecreke. It groweth in Italy and Germany. This herbe is also called in Greke Keratitis/ ẏ is horned/ aigōkeros/ ẏ is gotis horne/ and boukeros that is cowis horne/ it is also called in latin siliqua/ silicia & silicula. Fenegreke runneth vp wyth small lytle braunches & stalkes/ whiche are rede/ ẏ lefe is lyke vnto trifoly thre faued grasse. The flour is lytle & whyte/ the sede is rede/ & it is conteyned in a long cod/ lyke a horne/ the rote is rounde and suthinge longe.

The vertues of Fenegreke out of Dioscorides.

THe flour or meale of Fenegreke hath power to soften/ & to driue away. The same soddē in mede/ if it be layed to/ is good both against inwarde and outwarde inflāmations or burnynges wyth salpeter

and

Of Fenegreke.

Fenum Grecum Fenegreck.

and vineger: it minisheth the milt: the juice of the broth is good for womās diseases/if they sit in it and be bathed therwith/whether the mother is stopped or is swelled. The broth that it is sodden in/ streyned and layde to the head / purgeth the here & scoureth awaye scurf & the runnyngh sores of the heade/if that the naturall place of conception be harde and streyte (by reason wherof sum women bringe furth ther childer with great ieperdy) if ye mixe Fenegreke and gose fat/and put them together in the conuenient place/accordynge vnto the discretiō of an honest midwyff: enlargeth and softeneth it. If it be layde to grene with vineger/ it is good for raw places that haue the skynne of. The broth of it is good agaynst the often vaine desyre of goinge to stole/ and agaynst the stinkinge fylthe of the blody flix. The oyle that is pressed out of it & of myrtilles/ scoureth away the starres of the priuitees.

Of Strauberries.

FRagraria is called in Englishe a Strawberye leafe/whose frute is called in Englishe a strawbery/ & in Latin Fragū/ in Duche Erdber/in Frenche Fraisue. The strawbery ryneth vpon the grounde/and hath a litle roughe stalke/and in the toppe of it growe whyte floures/ after the whych floures be gone/ther growe berries/whiche are grene first/

and

Fragraria Strauuberrie

and afterward rede. The leafe is indētid/ & alwayes thre of them grow together/ ỳ rote is in som place blake and som place redyshe.

The vertues of Strawberries.

STrawberies leaues taken in meate/ helpeth thē that are diseased in the milt/ & so doth also the iuice dronkē wyth hony. Thesame is good to be geuen wyth peper for them that are short winded. Strawberryes quenche thirst/ and are good for a cholerike stomack. Ther is a iuice pressed out of strawberries/ whiche by cōtinuance of tyme encreaseth in strēgh/ and that is a present remedy against the sores and wheales of the face/ & against the blodshotten eyes. The brothe of the rothe swageth the heate of the liuer/ dronken the morninge eueninge. Many vse this herbe to ioyne together grene woundes/ to stoppe lares/ and ishewes of women/ to strenghehen the gūmes/ & to take away the sores or wheales of ỳ mouth/ and the stinkinge of the same. The frut semeth to haue som warmenes in it/ but the leafe is colde.

Of the Ashe tree.

THe tre is called in Latin fraxinus/ in Greke melia/ & is named in Englishe an ashe tree/ in Duche ein Esch baum/ in Frēche fraisne: as Theophrastus wryteth there are two kyndes of ashes/ of ỳ whiche the one is verye high & tawllē/ & the wood of it is whyte/ & hath as it were grosse vaynes or synewes/ & it is softer/ smouther/ and more curled then the other is. The other kinde is lower and groweth not so highe/ and more rowghe/ harder/ and yelower. The leaues are lyke vnto the brodder bay leaues/ but they are sharper and indētid roundabout the edges/ the hole lytle fot stalk/ that all the leaues grow on/ is a grene herbishe thinge/ and not woodyshe/ and vpon that the leaues growe/ in a distincte order a small space goinge betwene one another/ and they grow of eche side of the litle stalke by coples one ryght ouer agaynst another/ after the maner of the sorbe aple tree leaues do grow. The sede of the ashe tre groweth in long thinges like burdes tōges/ whych are called of som wryters euen for that cause/ linguæ auium, and they are called in Englishe ashe keyes/ because they hangh in bunches after the maner of keyes.

Because they hang in bunches Like vnto Keys.

Ths

Of the herbe called Gallion.

The vertues of the asshe tree.

THe iuice of the leaues of an asshe tree/ether/in oyntment/ or dronken in wyne/ is good against the bitynges of vipers or adders. The asshes that are made of the barke/layed to w̄ water/taked awaye lepers. Sum rekē that the pouder or clippes/ or scrapinges of the wood/ will destroye a man.

Out of the later wryters.

THe water ẏ is distilled out of the barkes of the asshe tree/ is a singuler remedy agaynst the stone and agaynst the iaundes: The leaues of the asshe sodden in wyne/ and dronken/ are good for them that haue the disease of the mylte/ and of ẏ lyuers/sum do holde that the iuice that is pressed out of the asshen leaues/ if it be dronken wyth wyne/ is good to make fatte men leane: but of this thynge as yet I haue no experiens. There be sum also of that opinion/ that they iudge that the continuall drynkinge in an asshen cuppe/ lesseth the mylte as the olde Autors wryte / that the drinkynge in tamarisk doth.

Galion Maydens heyre.

Galium crucia tum.

Of the herbe called Gallion.

GAllion or Gallion is named in Englishe in the northe countrye Maydens heire / in Duche vnser lieuen frawē bettstro/in Frēche/petit muguet. Ther are two kyndes of Gallion/ the greater are the lesse/ the lesse kynde agreeth better wyth the descriptiō as here after ye may se. Galion hath the name of that propertye that it hath in cruddynge of milke/ it may occupye the place of cheslope / or a runnynge. Gallio hath a braunche and a leaue very lyke vnto cleuer/or goosshareth/ & ẏ ryght vp/it hath a small yelow flowre in the toppe/thick plenteous and well smellynge.

The vertues of Gallion.

THe flour is good to laye to burnt places/ it stoppeth the gusshinge out of blode/mēge this herbe wyth a cyrope or oyntement made wyth rose oyle & ware/ and layed in the sonne vntill it ware whyte/and then it will refreshe them that are wery/the rotes prouoke men to the naturall office of matrimony.

Of rede

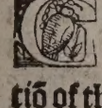
Of rede Archangell.

Galiopsis sayth Dioscorides hath a leafe & stalkes in all poyntes like vnto a nettell but smother/whiche yf he be bruſed/hath a stroge stinking sauor/and it hath a small purpell floure/and it groweth about hedges/and about howses/and oftymes in gardynes amonge other herbes wythout settynge or sowynge.

The vertues of Galeopsis.

The leaues/the stalkes/the sede/and the iuice of rede archangell scatter away harde lumpes and cancres/and driue away/ and disperse harde wennes/& swellinges/ called in Latyn Panos/ and the inflamed swellynges behynde ẏ eares. Ye muſt twyse on the day lay the emplaſter warme to w̄ vinegre/ and bathe ẏ place wyth ẏ brothe of it. It is very good to laye it to rottynge soores/clynge sores/and to deadly burnynges/called Gangreues.

Of Browme.



Genista is called in Englishe Browme/in Duche Genist or Pfrim/ in Frēche Dugenet. Many well learned mē haue iudged the buſſe ẏ we call browme/whiche is called of ẏ Latines Genista/to be Spartiō of the Grecianes/ and Plinye ẏ noble clearke wrytyng of Genista in the xviij.booke/ of his naturall stories/in the ix.chapter/ doweth wheter Genista be Spartium of the Grecians or no. But if they ẏ of late haue cōfunded Genistā wyth Sparto/ and Plini/whiche douted whether Genista were Spartum or no/had sene both our comen broum that groweth in the feldes/ and it that groweth only in gardines/ whiche because it cam from beyounde ẏ Sea/wy cal Frēche browme: they would not haue cōfounded thē/ nether Plinye woulde douted/whether ẏ one had bene the other or no. The Frēche broū/which of late yeres cam to vs out of Spayn/is much tauler/then the comen brome is: the twigges are long/ grene/ and smothe/resemblyng in all thynges a rishe/sauyng that in som there appere litle leaues/ & so litle that scarsely they deserue to be called leaues. I thynke that because Dioscorides sawe them so litle & so few/ that he would not call them leaues. The broum which is called in Latin Genista / hath cornered and roughe twigges/euen as the Poete Calphurnius in thys verse witnesseth:

Molle sub hirsuta latus exposuêre Genista.

They haue streched furth theyr soft syde vnder the roughe broume.

Then when as our gardin frenche broume is smouth/ it can not be Genista whereof Calphurnius maketh mention. The leaues of the brome are of two sortes / they that are in the endes / are very small lyke vnto them that are in ẏ Spanishe brome. But they that are benethe/ are somthyng lyke rue leues/the twygges are roughe and fiuesquared. Which markes are for differyng both from the description of Dioscorides/ & the lykenes of our Frenche or Spanishe brome.

The vertues of Browme.

BRowme sede taken in the quantite of a dram/or a dram and a halfe/ purgeth waterishe humors. If it be taken wyth a draught of mede or whay/it driueth suche mater from the ioyntes/both by vomit and purgation. It suffereth not any towgh humors to abide in the bladder or kidnes. The later wryters vse the water agaynst the stone. Other take the leaues and twygges of it/and stepe thē a fiue or sixe dayes in vineger/ and then bruse them/and presse oud a iuice / the whiche they geue in the quantyte of two onces and a halfe to them that haue the Sciatica. I thinke it were better to mixe it wyth oyle/ & so to laye it vpon the greued place/ then to take it inwarde/except the pacient were very stronge/ ỳ vomit ỳ is prouoked by browme/is good for the diseases of ỳ gowt / ỳ sciatica & the disease/ & the kidnes. It hurteth ỳ stomake & ỳ hert/wherfore if ye take it inwarde/ you must take it wyth rosed honye/ or wyth rose leaues/ wyth fenell sede and anyse sede. The floures of browme sodden in the quantite of thre drames in whaye or in mede/purge as the sede doth. We may take more or lesse accordinge to the strenghe of the pacient. Browme is hote and drye in the seconde degree.

Of Gentian.

Gention.

GEntian is called in Greke Gētiane/and in Englishe Gentian / in Duche Entian/in Frēche/de la Gentiane. Gētius the kynge of the Illyrians was ỳ first fynder of this herbe/whiche he of his name called Gētian: the leaues whiche growe about the rote/are lyke the leaues of a walnut tree/ or the leaues of plantayne/ and they are som thinge rede in the part whiche is aboue ỳ middes of the stalke/they are somthinge iaged. The stalke is smothe and emptie wythin/ of the thicknes of a mans finger/ full of ioyntes/ & at euery ioynt come out leaues. It is som tyme two cubites high: it hathe a brode lyght sede/in litle besseles/som thinge rowghe or chaffye lyke vnto the sede of the herbe called Spodilion. The rowte is lyke vnto ỳ rowthe of longe Aristolochia / it is thicke and bitter/ and it growethe in ỳ hyghe toppes of montaynes & in shadowe and waterishe places. I haue sene it in the alpes growinge betwene Italy and Germany/ it groweth also plenteously in many places of highe Germanye as they tolde me that sawe it ther.

The vertues of Gentiane.

The vertue of the roote is hetinge and byndynge together. If it be dronkē in the quantite of ij. dranes wyth peper rue and wyne/it helpeth the bytinge of serpentes. A drame of the iuice helpeth the syde ake/ them that are brused wyth a fall/the places that are bursten and shronke together. It is good for thē that haue the disease of the liuer and stomake/ if it be dronkē wyth water. If the rote be conuenientlye layed to the naturall place of conception/it helpethe wemen more easely to bringe fourth ther childer. It is also good for woundes/& it is also a remedy against sores ẏ eate inwarde and make depe holes. The iuice is good for the same purpose. The same is good or to anoynt sore eyes whych that are inflāmed. The rote scowreth away the frekilles and soul spottes. I haue sene som make a lee or an asshy water of the rotes of Gentian/ wherwyth they toke out spottes very well out of clothes. The roote is muche vsed in suche compositiones as are made against poysones and venomes.

Geranium I. Pinke nedle.

Geranium alterum, Cranes bill.

Grodium Cicutar:

Geranium III.

Geranium IIII.

Geranium V.

Geranium VI.

Of Pinke nedle and Cranes bill.

GEranium after Dioscorides/hath leaues like vnto Anemone/ but the cuttynge is ferther in and deper/ the rowte is somthinge rounde and swete when it is eaten. This kynde is called in Englishe/Pinke nedle or starkis bill. The secõde kynde of Geranium hath a small rowghe stalke a fote and a halfe lõge/and it hath leaues lyke vnto a Mallowe in ỳ high toppe of ỳ herbe/or thinges lyke Cranes heades/ther billes are lyke dogges tethe.

The vertues of Geranion.

ADrame of Geranium dronkẽ wyth wyne/ dryueth away and scattereth the wyndenes of the mother. The later wrytters haue founde ỳ these kindes of Geraniũ are good for woundes & for many other thinges that Dioscorides maketh no mention of/but I do not make mẽtion therof/because I dowt whether they haue suche properties or no/ as they geue vnto them.

Of Cines.

Getion.

GEtion is called in Englishe a Cyue or a Ciuet or a Chyue/the Duche men call it Brisselauch & schnitlauch/ it is called in Frẽche cyues & Ciuons/ it is called in Latyn Cepa Mallacana/ Fuchsius hath erreth muche in takinge of this herbe for Porro sectiuo/and meny other haue erred vñ him/for this herbe is not of ỳ kynde of lekes/but of ỳ kynde of an vnion/ for it hath hollow rownd leaues of an vnion/& not the brode leaues of a leke/ but that herbe whiche is called in Latin/Porrũ sectium/is called in Englishe/Frẽche/ leke/and is well knowen both in Cambridge & in London and in many other plãces of Englande bythat name/and that hath the very leafe of the comẽ leke/sauinge it is smaller/ and that leke groweth not by seede/ but by the rote as in the description of the leke I shal more plẽtuously declare. Thus herbe groweth not in Englande that I know out of gardẽs/ but in Germany it groweth wilde by the Renis syde a litle from Bonne/ where as I haue sene it in plentie.

Cambridge

Did not Know Chives out of garden

The vertues of Getin.

YF ye be desyrous to know the vertues of synes or sweth/loke in the chapter of vnyons/and ther ye shal synde them holt at the lest in the thirde degre/for it hath the same propertie that vnyons hath/sauinge that they are som thynge greater & hoter as experiẽce doth teche vs/and Pliny doth say also/whereas he calleth a cyne a vnion/that it is fit for to make sauce of.

Of Auenes.

Geum. Auenes.

GEum is called in Englishe Auenes/ in Duche benedictẽ kraut/ in frenche salmondes/ it is named of the herbaries / Gariophillata / Sana mũda/& benedicta. Geũ sayth Pliny hath lytle smal blacke rotes & well sauorynghe/ & more cõcerninge ỳ descriptiõ of Geum/can I not synde in any auncyent wryters / the leafe of Auenes is depelye cutt & iagged/ and it is rowgh/and blackishe/grene in a maner after ỳ falsiõ of Agrimony/ ỳ stalke is rownde/all hery & rowgh/ ỳ flower is yelowe/and in forme lyke a litle eye/when the flower is gone/ ther ryseth vp a great knop all full of lytle rownde thinges lyke berryes of a purpell color.

The vertues of the herbe called Geum.

PLini wryteth that Geum doth not onely heale and take away ỳ payne of the brest and of the syde/but also taketh awaye rawnes wyth his pleasant tast.

The vertues of Auenes out of the later wryters.

THe cõmen propertie and vse of this rote is suche/that if men put it in to wyne/that it maketh it pleasant both in smellinge & taste. Many new wryters holde ỳ wyne wherin the rote of this herbe is steped/ refresseth the harte and maketh it merrie/& that it openeth/the stoppinge of ỳ lyuer/ & ỳ it helpeth ỳ stomake whiche is hurt võ colde & grosse humors/ ỳ wyne also wherin ỳ rote of this herbe is sodden/clengeth & scowreth woundes/and namely fistulas and cankers/the same scowreth out foule spottes/ if the face be wasshed dayly therwyth.

Of the herbe called Gingidion.

GIngidiõ is a lytle herbe lyke vnto wilde carret/but smaller and bitterer/ the roote is smalle/ whitishe / and somwhat bytter/ this is the fasion of Gingidiõ/ and the description of it after Dioscorides/

Rewel-

Gingidion. Cheruel.

Rewellius/Fuchsius/ and Gesnerus/ thre great learned men holde in ther bokes / that Gindion is the herbe which is commenly named of the commen arberies Cerefolium/ in Englishe Cheruell/ in Duche Keruel oder kerbel kraut/ in Frēche Cerfuile. How be it/ I dare not geue sentence wyth them/bycause I can not fynde the bittenes and the astriction or byndynge in oure cheruel that Dioscorides and Galene require in theyr Gingidion. How be it/ the forme and fassion of the herbe it agreeth well inough wyth the description of Gingidion. Columella in his x. boke/ whiche is de cultu hortorum/ that is of the trimynge or dressinge of gardens in this verse. Iam breue cherephylum, & torpenti grata palato. Semeth to call that herbe cherefilon: whiche the comē herbaries call cherephyllion/ whiche is in Englishe our cheruell.

The vertues of Gingidion oute of Dioscorides.

THe leaues of Gingidion both raw and sodden/ or kept in sucket or sauce is/ good for the stomak/ and they are good to prouoke bryne/ ỹ brothe of it droncken wyth wyne is good for the bladder.

The vertues of Charuell, oute of the later wryters.

THe iuice of the herbe and the water whiche is stilled/ if it be dronken/ dissolueth and breaketh in sounder the blode whiche is runne together/ether by the reason of betinge or by a fall/ the leaues of cheruel bruised and layde to after the maner of an implaster/ dryue awaye all swellynges and bruses that come of betinge or of falles/ euen as the herbe called scala cæli doth.

Of Nigella Romana.

GIt/ otherwyse called Melanthion/ and also Melaspermon/ is called in Englishe Nigella romana/ as the apothecaries call it also/ in Duche/ Schwartz kummich/ in Frenche Nielle. Git hath small braunches/ som tyme excedynge two spannis in lengh/ it hath lytle leaues lyke growsell/ but muche smaller: in the toppe of the herbe ther groweth a lytle thynne heade lyke vnto poppy/ but it is somthinge longe/ there ryneth thorowgh the heade certayne fyl-

mes or skynnes/wherin is conteyned a blacke seede sharpe and well smellinge. All this description of Dioscorides agreeth well vnto oure Nigella romana/sauinge that ther is no suche lyknes betwene it & grownsell/ as Dioscorides semeth to make by comparyngeof these two together/ whiche two herbes nowe in oure tyme are vnlyke one to another/that no man will saye ther is any lyknes betwene them at all/wherfore it appereth that ether we haue not the same Git that Dioscorides hath sene in his tyme/or elles this worde Erigerõtos is put in Dioscorides Greke texte in the stede of som other worde. Howbeit the properties of oure Nigella romana doth agree well wythe it ỹ Dioscorides describeth/ and therfore jow maye be bolde to vse it.

Git or Nigella Romana.

The vertues of Git or Nigella Romana.

NIgella Romana layde vnto a mans forhead/releaseth the heade ache/it helpeth blodshotten eyes/if the disease be not olde/if it be broken and put into the nosethrilles wyth the oyle of flour delice or Jreos. It taketh away lepers/frekelles/hardnes and old swellinges/if it be layde to with vinegre. The same layde to with stale pysse will take awaye aguayles that are scotched about after the maner of a circle. The broth of it wõ vinegre is good for the tothe ache. Anoynt the nauell wyth the water that this is sodden in/and it will dryue out the rounde wormes of the belly. It heleth them that haue the pose/if ye breake it and laye it vnto your nose. If it be taken many dayes together wyth wyne/it bryngeth downe flowres/and causeth a man make water better/& dryaweth furth mylke into the brestes/and it is good for them that are short wynded. A dram weyght of it/dronken wyth water/healeth the bytynges of the felde spyder. The smoke of it/dryueth serpentes away. Take hede that ye take not to muche of this herbe/for if ye go beyonde the mesure/it bryngeth deth.

Of Vuadde.

VUadde is called in Latin Glastũ/in Greke Jsatis/in Duche wayd or weyt/in Italien Guado/in Frenche Guesde: Ther are two kyndes of wadde/the garden or sowen wadde/and the wilde or vnsowen

Glastum. VVadde.

Both from Fuchs.

sowen wadde: the diers occupy the garden wadde/ or that kynd of wadde whiche is trimmed wyth mannes labor in dyenge of wull and clothe. And it hath a leafe lyke vnto playntayne/ but thicker/ and blacker: the stalke is more then two cubites longe/ the wilde wadde is lyke the sowen wadde/ and it hath greater baues lyke vnto Lettyce/ small stalkes/ and muche deuyded/ some thynge redyshe/ in whose toppe ther hang certayne vesselles/ muche lyke vnto lytle tonges/ wherin the seede is contayned/ it hath a small yelow floure. This herbe is called in Englande/ new ashe of Jerusalē. The former kynde groweth muche in the countrey of Julyke/ and in some places of Englande. The wylde kynde groweth not in England that I know/ sauynge onlye in gardens/ but it groweth plenteouslye wythout anye sowynge in high Germany by the Renes syde.

not English

Of the vertues of wadde.

Dioscorides/ The leafes layde to after the maner of an emplaster/ swage all kyndes of swellinge. They ioyne together grene woundes/ and stoppe ỹ runnynge out of blod. They heale saynt Antonies fyre/ or cholerike inflamationes/ consumynge sores/ & rottynge sores/ that runne at large. The wilde wadde both dronken & layd to emplastre wyse/ helpeth the milt.

Of

Of Cottenwede.

Gnaphalium, Cottenwede.

DIoscorides sayeth that Gnaphalium hath lytle softe leaues/whiche some vse for downe or stuffinge of beddes/and other description of Gnaphaliū/can I nether fynde in Dioscorides nor Plinye/but I haue sene the herbe ofte in many places of Germany/& in some places of Englande: It is a short herbe not a spanne longe/& at the fyrst sight it is lyke a braunche of rosamary/but that the leaues are broder & whiter: in ỳ toppe is a small yeolowe floure: ỳ leaues/when they are dryed and broken/are almost nothinge els but a certayne downe/wherwyth because men in tymes past did stuffe pillowes & quishions/it was called of the Latines Cētunculus/and herba Centuncularis. It maye be called in English Downewede/because the leafe brokē/is lyke Downe or cotton.

The vertues of Cottenweede.

IT is good to be geuē in tarte and bindynge wyne/to them that haue the blodye flixe/or other commen flixe/and it is good to stoppe the bloddy issue that weomen vse some tymes to haue. It is good to be put into the fundament agaynste the disease which prouoketh a man oftentymes to go to the stole/and when he commeth ther/can do nothinge. It is also good to be layd vpon olde rotten sores. I thinke that the herbe which is called in Englande Cartifilago/is a certayne kynde of the same herbe/for theyr properties are lyke/& their figures are not muche vnlyke.

Of Sea tryfoly.

CLaux/otherwyse called Engalacton/because it maketh good plentye of mylke in those weomen that take it/groweth by ỳ sealyde/and in the leaues it is lyke to the tree tryfolye/called in Latin Cytisus/and to lentylles/whiche leaues in the ouer part are grene/and in the nether part white. There commeth fourth from the grounde fiue or six small braunches a spanne high/and they come out of the earth from the rote: the floures are purple and lyke vnto a kynde of stoke gelauore floures/but they are lesser. I neuer sawe it in Englande/sauinge onlye in maister Falkonners boke/and that had he browght out of Italy/except my memory do fayle me/I sawe it ones

Glaux, Sea trifoly.

What is this ask Miss Coats

ones in Flaunders by ỹ sea syde about thre myles beyonde Dunkyrke/ ther is an herbe in Englande/ which some call Fenum grecum syluestre/ whiche aunswereth in many thinges vnto the description of Glaux in Dioscorides/ howbeit I thinke it is not the trew Glaux that Dioscorides wrote of.

The vertues of Sea trifoly called Glaux.

This herbe sodden with Barly meale/ salt & oyle in a suppinge/ is good to bringe milke agayne to them that haue lost the plenty of it.

Of Lycores.

Glycyrrhiza in Greke/ is called in Latin Radix dulcis, in Englishe Lycores/ in Duche Suelz holtz/ or licoris/ or clarish/ in Frenche Erculisse/ or Rigolisse. It groweth in the rockes of Germanye/ wythout any settinge or sowinge. I neuer saw it growe in England/ saynge onely in gardens. Licores groweth very thicke and busshy/ and hath braunches rysinge two cubittes highe/ the leaues are lyke vnto Mastycke tree leaues/ thicke and fatt/ and full of gombe/ when they are touched. The floure is lyke

Of Lycores.

Radix dulcis. Licores.

lyke vnto the floure of Hyacinthus/ the frute is of the bignes of the pilles of the playne tree/ but rowgher/ and it hath lytle rede coddes lyke vnto Lentylles. The rotes are longe as Gentians be/& of the colour of boxe/a lytle tart swete.

The vertues of Lycores.

THe iuice of Lycores is good for the harishenes or rowghnes of the throte/ but it must be holden vnder a mans tonge/ vntill it be moulten/it is good for the heate of the stomacke/brest/and liuer/dryncke it wyth maluesy/ and it will heale the scabbes of the bladder/ and the payne of the kidnes/ the same moulten quencheth thyrst/ it is good to heale woundes/if it be layde to/it healeth the mouth if it be chowed in it/the brothe of the grene roote is good for the same purposes/the pouder of it is good to cast vpon anguayles.

Of Cotton.

Otton is called in Greke Xylon/ in Latin Gossipium/in Duch Baumwoll/in Frenche du Cotton: in barbarus Latin Cottonum/and bombax bombacium/and cottum. Cotton is a small busshy herbe wyth a lefe lyke a binde/but lesse/ It hath yelowe floures

Gossipium. Cotten.

floures/whiche are some thinge purple in the myddes/ the fruite is lyke a felberde/all full of Downe. I neuer sawe it/sauinge onelye in the vniuersite of Bonony. It groweth as I rede in good autours in great plenty in Egypt/ in Candi/ in Appulia/and in the yland Maltha.

The vertues of herbe Cotton.

THe iuice of Cotton leaues/ is good for the lax of yonge chyldren/and for the gnawynge/ or (as some call it) the grindinge of the belly. The sede is good for the cough and the diseases of the brest. The oyle that is made of the sede of cotton/is good to take awaye frekeles and spottes out of the face. The sede also bled in meate as the Physicianes of Arabi do testifye / multiplieth and increaseth the sede of man.

Of Grasse.

GRasse is named in Greke Agrostis / in Latin Gramen/ in Duche grasse/ in Frenche Dent de chien. Grasse crepeth vp lyke braunches/& they come from swete rootes/ of full ioyntes/ ẏ leaues are harde/ as ẏ lytle riedes leaues are/ also brode/ but they are sharpe towarde the ende. The leaues of grasse fede as Dioscorides sayth/ both horse & oxen/ and all suche lyke beastes as are called in Latin boues and iumenta. Then when as the herbe that we call in Englishe stychewort / groweth only in hedge sides & in woddes and shadowy places/ & that very thin/ so that .xl. acres of the wodde or of any other places wher as it groweth/most plentuously wolde not fede one powre calffe iiij. dayes: I can not thinke / that stichewort is the grasse that Dioscorides speaketh of. He presupposeth it to be in suche plenty/that it were able to fede great nombers of beast and cattell in a smal space of grounde.

The vertues of the right Grasse.

THe roote of the right Grasse bruised and layde to/ byndeth woundes together an closeth them vppe/ the broth of grasse dronken/ healeth gnawinges in the belly/ prouoketh brine and breaketh the stony matter of the bladder.

Of Scorpiones tayle.

HEliotropium the greater hath a flower lyke the Scorpiones tayle/ by reason wherof he is called scorpiuros/ that is to saye/scorpiones tayle/and because it turneth the leaues about wyth the sonne/it is called Heliotropion/that is/turned wyth the sonne/ or sonne flower. It hath leaues lyke vnto basill/ but rowgher and whyter/& greater. There come thre braunches out of one roote/some tymes foure/& some tymes fyue/ it hath a white flower in ỳ toppe/ or some thinge redishe that turneth in agayne lyke a scorpiones tayle. The roote is small and good for nothinge: it groweth in rowghe places. I neuer sawe it growynge in Englande/ nether in Germany/ sauing only in my garden in Collen/ & in my gardē at Wellis in Englande. in Italy I haue sene it in greate plenty in the feldes about Bonony/ they are far deceyued/& haue deceyued many other/ whiche haue wryten that our Englishe Marigolde is Helitropion/ for the description of Helitropion/ whiche a lytle before I haue taken out of Dioscorides and translated vnto yow/is nothinge agreinge wyth our Marigolde. Wherfore trust nomore the vnlerned selfe made Phisicianes/whiche teache you to call a Marigolde Helitropion.

The vertues of Heliotropium.

A Handfull of this herbe dronken/dryueth fleme an choler by the belly. It is good both dronkē wyth wyne/ and also layde to emplaster wise/for the bytinge of a scorpion. Some wryte that iiij. granes of the sede taken an howr before the fitt/ endeth a quartayne/ and that iij. granes heale a tertiane. The sede layd to emplaster wise/ dryeth away hanginge wartes/ fleshy swellinges lyke toppes of tyme/and lytle running sores/ the leaues are very good to be layde to/ for the distillation of childzen/ whiche is called the liriasis/ it is good also for the gowte/ and for places that are out of ioynte/it is good to bringe downe mens flowers/ if the leaues be broken and layd to/they are good to dryue furth the birth of a woman.

Of Parietori or Pillitore of the wall.

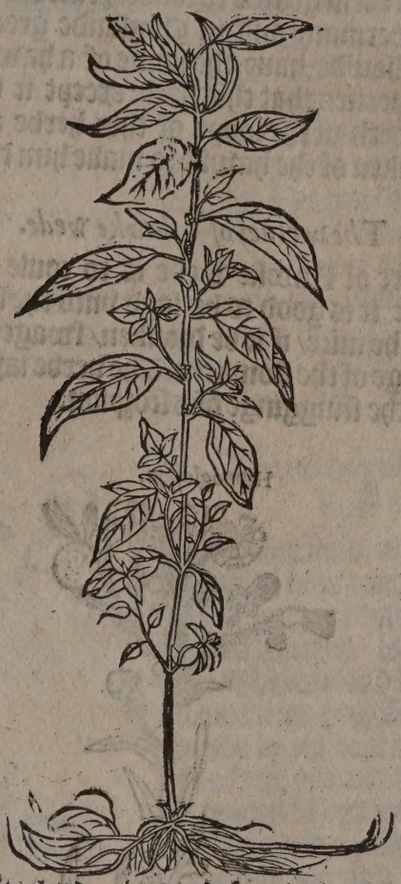
HElxine or Parditiō is called in Englishe Parietorie/ or Pilletorie of ỳ wall/in Duche saint Peters kraut/ or tag vnd nacht/ in Frenche du parietaire. The herbaries call it Parietariam. It groweth on walles & about the rootes of hedges/ it hath leaues lyke Mercuri/but rowghe: it hath lytle stalkes some thinge redyshe/ and about them are as it were rowghe sedes which cleue vnto mens clothes.

The properties of Parietori or Pillitore of the wall.

THe leaues haue powr to coole and to make thick/ by reason wherof by layinge of it to/it healeth hote inflammationes/ called saynt Antonies fyre/ burnt places/ harde lumpes/ in the fundament wheles/called Panos/when they are in the beginninge/wellinges and hote burnynges/ called inflammationes.

The

Parietaria Parietori or Pellitore of the wall.



The iuice of it wyth white leade/ is good for cholerike inflammationes/ and for spredinges or runninge sores. It is also good for the gowte to be layd to wyth gotis sewett/or wyth the ointement made of ware and oyle of pryuet. The same dronken/ in the quantite of an vnce and a halfe/ is good for the old cough. It is good both to be gargled/ and also to be layde vnto for the inflammation and heate of the kirnelles vnder the iawes. If it be poureth into the eare/ it slaketh the ache therof/ so that rose oyle be mixed therwith.

Of Hawke wede.

Hieracium is of two kindes/the one is called in Latin Hieracium magnū. It may be called in Englishe greate hawkewede/ or yealow succory. The greate hawke wede putteth furth a rowgh stalke som thinge redyshe & full of prickes/the leaues are indented/but euery cutte is a greate waye from another/ after the maner of sowthistell: it hath heades/ and in them yealow flowres. I haue sene this in greate plenty bothe in Englande and in Germany in the feldes about Bonne/in Englande in the medowe a lytle from Shene/ the lesse hawkewede hath leaues standing a good way from another/ iagged in the edges: it hath small lytle stalkes whiche are

Shene

grene/and in the top of them growe rownde yealowe flowers. This herbe haue I seane both in Germany and in Englande great plenty/ I can not gesse why this herbe shoulde haue the name of a hawke/seinge other herbes haue the same properties that this hath: except it be for this cause that the downe that groweth in the toppe of this herbe after the flowers be gone/be good to be taken of the hawke to make him cast his gorge wyth it.

The vertues of Hawke wede.

THe nature of Hawke wede is to coule and partly to binde/ wherfore it is good to be layd vnto the stomacke that is very hote. The iuice/ if it be dronken/ swageth the bytinge or the gnawinge of the stomacke. The herbe layde to wyth the roote/ healeth the stingginge of a scorpion.

Hippoglosson.

Of Horse tonge or double tonge.

HIppoglosson is called of some poticaries and herbaries Uuularia & Bonifacia/ the bushe Hippoglosson hath leaues in figure like vnto the leaues of knee holme / otherwise called prickel bore: the toppes of the leaues are sharpe and about the hi-

ghelte

Hypoglossum. Horsse tonge or double tonge.

gheste part of the leaues come forth certayne lytle leaues lyke vnto tonges: this bushe is very lyke vnto it that is called Laurus Alexandzina/ but this hath tonges and sede in the leaues/and the other only the fruite amonge ẏ leaues/ & not lytle tonges/ wherfoze thys semeth to be some difference betwene them. I haue sene Hippoglosson many tymes beyonde the see in high Germanye/ and in Italye/but I neuer sawe it growinge in England.

The vertues of Vularia or horse tonge.

A Garland made of the leaues of hoꝛs tong/ & set next vpon vnto the bare heade as Dioscozides writeth/ is good foꝛ ẏ heade ache. The rote and the iuice is oft put into softinge playsters. It hath bene founde by the experience of Phisicianes of late yeares/ that a spoun ful of the leaues of hoꝛstong beatē into pouder/are good against the stranglinge of the mother/ and also against burstinge of chylder in the quantite of a dzam and a halfe.

Of Selendine.

Selendyne is named in Latin Hirundinaria/in Greke Chelidonion/in Duche Schelwurtz/ in Frenche Chelidoine oꝛ Esclere. The greate Selendine hath a small stalke a cubite hye/ oꝛ hygher wyth many togrowinges full of leaues/ the leaues are lyke crowfote leaues/but softer and blewish gray in coloꝛ. The flowre is lyke the flowre of wall gelauore/otherwise called hartes ease/ whiche cometh out about the settinge on of euery leafe. The iuice that is in it/ is lyke saffrone/ bitinge sharpe/ and som thinge bittre & stinkinge. The roote in the ouermoste part is single/ but beneth it hath many yealowe iagges oꝛ berdes lyke heres. It hath a small codde lyke vnto hoꝛned poppye & long/ but it is euer smaller and smaller from the roote/tyll it come at the toppe/ & in it is conteineth a sede greater then poppye sede. Ther is an other kinde of Hirundinaria called in Greke Chelidion minus/ whose description in my iudgement agreeth well in all poyntes vnto the herbe whiche we call in Englishe Figgwurt/ saynge that it wanteth the heate whiche Dioscoꝛi-

Chelidonion. Selendine Chelidonium minus.

des and Galen require in their lesse Chelidonio. Dioscorides describeth it thus. It is a lytle herbe hanginge vpon lytle twigges/ whiche come out of the roote. It hath no stalke/ ỹ leaues are lyke yui/ but rounder/ lesse/ tendre and som thinge fat/ it hath many rootes that come fourth of one harde lompe/ litle and growinge together lyke wheate cornes/ wherof iij. or iiij. growe longe. It groweth beside waters & lakes. It hath a bytinge pour euen as Auemone hath/ in so muche that it will pull of the skinne/ if it be layde to. This herbe of ours called figwurt hath all these properties/ sauinge that it is nothinge hote at all that euer I could finde/ wherfore as this herbe by the lyknes may teche vs to finde out the true Chelidonii minus/ so I counsell no man to vse it for the lesse Celendine/ though he vse it for other purposes whiche the later wryters haue wryten that it is good for.

The properties of Selendine.

The iuice of Selendine soddē in a copper vessel/ wyth hony/ maketh the eyslight clere. In the beginninge of sommer ther is a iuice taken out of the leaues/ stalke/ and roote/ and the same dried in the sonne/ is made vp in to lytle cakes. The roote dronken wyth white wine/ and amyse sede/ healeth the guelsought or iaiundes/ & runninge sores. The same chowed or layde to/ swageth the tothe ache.

Of

Hordeum polystichum. Hordeum distichum.

Of Barley.

HOrdeū is called in Greke Crithe/in Englishe Barley/in Duche Gerst/in Frenche Orge/it is of diuers kindes. The first kinde is called in Latin hordeum distichum/in Englishe Barley. The seconde kinde is called in Latin hordeum tetrastichum/in Englishe bigge barley/or beare or bigge/alone. This kind groweth muche in ỹ North country. The thirde kinde is called in latin hordeū hexastichum/I haue not sene this kinde in Englāde/sauinge at Wellis in my gardē/but ofte tymes in highe Germanye/ wherfore it maye be called in Englishe/Duche Barley. The fourth kinde is called of Galene in the greke tonge Gimnochrithō/in Latin hordeum nudum/ of other some/hordeum mūdum/ it may be called in Englishe/ wheate barlye/ because it hath nomore huskes on it/ then wheat hath. It groweth in Italye and also in certayne gardines in Englande. Theophrast writeth thus of Barley and wheat in comparinge them together. Amongest the kindes of corne/wheat hath a narrower leafe then Barley hath/and a smother strawe and tougher. Wheate is couered wyth many cotes/ but Barley is naked and bare/ and of all kindes of corne/it is moste destitute of a couerinｇe. Barley will som tyme chaunge into daruell/ and som time into wheate.

The vertues of Barley.

The best barly is whyte and cleane / but that norisshet lesse then wheate: but for all that the ptisane by the reason of the moyst iuice that cometh to it in the sethinge / norisshеth more then the perched barley. It is good for the sharpnes and harrishnes of the throte and against raw places / If it be sodden wyth fenell and supped vp / it maketh milke encrease largely. Barley scoureth awaye / dryueth fourth water / maketh winde / it is euel for the stomack / it maketh ripe swellinges. It is good to set barley mele wyth a fig in mede to scatter and dryue away hote burninges and suche gateringes together or rislinges. It ripeth all hardnes wyth rosen and douedonge. It staucheth the sideache / laide to wyth Melilote and the cuppes of poppy. It is good against the windenes of ỳ guttes / wyth lint sede / fenegreke and rue. Barley wyth tarr / wax / oile / and ỳ water of a yonge boy / bringeth wennes and harde swellinges to a ripenes with myrtilles / or wine / or pōgranet pilles / or wilde tarte peares / or wyth the bramble / stoppeth the runninge of the belly with quinces or vinegre / it is good for burning heates or inflammationes of the gowt. The same dressed after the maner of an emplaster and laide warme to / healeth lepres. The iuice drawen out of barley mele / sodden wyth water piche and oyle / is good to ripe and make quickly matter / or corruption. The same knodden wyth vinegre and piche / is good against flowinge of humores downe in to the ioyntes.

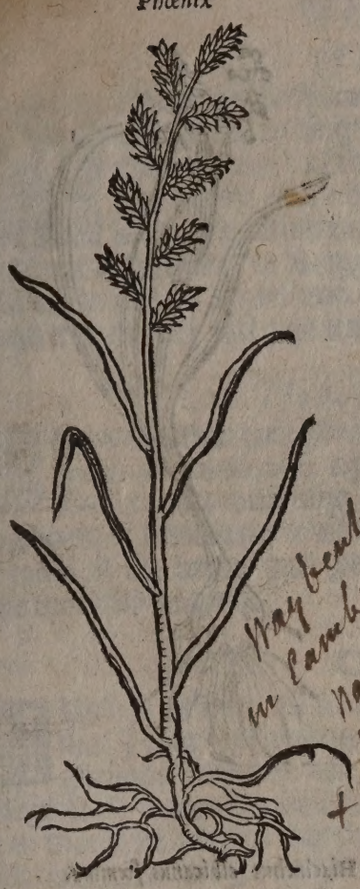
Out of Galene.

This sede of barley is muche vsed amonge men / but it hath not the same propertie that wheat hath / for wheat is euidētly hote / but barley not only heateth not / but howsoeuer ye vse it / whether ye make bread of it / or make a ptisane of it / or ye make perched barley of it / alwayes it coleth / but accordinge vnto the maner of dressinge / it moisteth for polenta / whiche is made of fried or perched barley / is tried to be dry / as the ptisane is knowen to moiste.

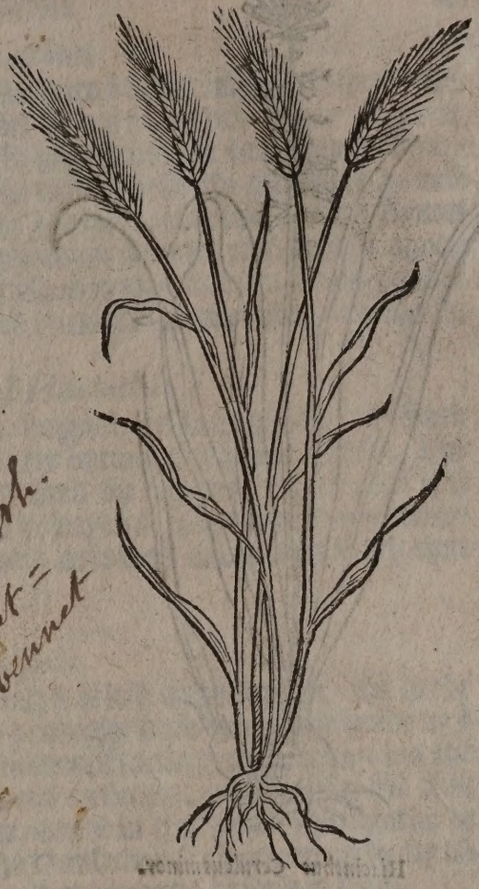
Of wall barley or Way bent out of Dioscorides.

Phenix hath the leues of barly / but shorter and streiter / wyth an eare like vnto daruell. The stalkes are six fingers longe / & it hath seuē or eight eares. It groweth in feldes & in howses lately couerid. This herbe whych is called of Dioscorides Phenix / is named of Pliny / Phenicea / & he saith that it is called of the latines Hordeū murinū / ỳ is wall barley. I marke ỳ Dioscorides maketh his Phenix like vnto barley / only in ỳ lefe / & in ỳ eare like vnto daruell / & that his phenix groweth both in feldes / & also vpō howses lately couered. I marke ỳ pliny calleth his Phenicea Hordeū murinum / wher vpō I gather that Plines Phenicea in ỳ eare is like barley / for it hath not the name of the leafe alone / whiche disseuereth not barly from other cornes /

Phœnix



Hordeum murinum.



nes/but of the eare. But ẏ barley eare and the daruell eare are not like/ for the one is without aunes/and the other hath longe aunes/ therfore it appereth ẏ Phenix in Dioscorides/and Phenicea in Pliny are not al one. If ther be any difference betwene thē (as ther semeth to be)then Phenix Dioscorides is called in Englishe Way bent/ & Phenicea Pliny is called Wall barley/& howse barley. The way bēt hath a leafe likegrasse/ & groweth plētuously in Cābridgeshire about highe wayes/ & ẏ eare is like daruell/ & it were like the cōmen barley ẏ hath but two orders/if it had awnes as barley hath. The wall barley is muche like tho be barley whiche is called hordeum tetrastichon/and it groweth commēly vpon mud walles that are lately made. I meruel that Matthiolus redeth in his Pliny lolīū murinum/when as mi Plini corrected by Erasmus and prynted by Frobenius/ hath hordeum murinum/and not lolium murinum.

Cambridgesh.

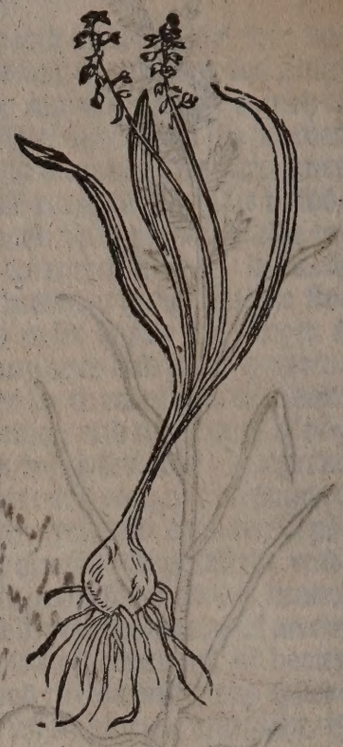
The vertues of Waybent.

Wall barley dronken wyth tart wine/ stoppeth the flix of the belly/ẏ runninge of the mother/ and the burstinge out of man or womans water. Some do wryte that this herbe bound to/and hanged vp in a cremesin fleece/stoppeth blode.

Hia.

Hiacinthus maximus.

Hiacinthus ceruleus maior.



Hiacinthus Ceruleus minor.

Hiacinthus albicanus fœmina.

Of Hiacinthus.

HYacinthus hath leaues like vnto ꝑ herbe called bulbus/it hath a stalke a span long/smaller then a mans litle finger/ of grene colour/the toppe of the herbe hãgeth downe/full of purple flowres/ ꝑ roote is like vnto the rownd hede of a Bulbus. The best kinde of Hiacinthus ꝑ euer I sawe/was it that Lucas Gynus/ ꝑ reader of Dioscorides in Bonony shewed me about a xiiij. yeares agoo/ harde by the mount Appennine. Hiacinthus is also commen in Englande/ though it be not of ꝑ best/and it is called crowtowes/crowfote & crowtese.

The vertues of Hiacinthus.

THe rote of this herbe dronken/ stoppeth the belly and driueth furth water/it is a remedy againste the bytinges of a felde spider. The sede is more bindinge and desired for triacles/ wyth wine if it be dronken/ it healeth the iawndes. The boyes in Northũberlande scrape the roote of the herbe and glew theyr arrowes and bokes wyth that slyme that they scrape of.

Of Hioſyris.

HYosiris is like vnto succory/but it is lesse and rowgher/ the herbe that I take for Hyosiris/hath a rowghe leafe/growinge harde by ꝑ grounde indented/ after the maner of succory or dandelion/but the teth are not so sharpe/the stalkes/flowers / & downe are like vnto thẽ that are in Dandelio/sauinge that they are roughe in this herbe/ and smothe in Dãdelion. Wherfore I name it roughe Dandelion. It groweth in sandy baron groundes/and about casten diches that haue muche sand in them.

The vertues of Hyoſiris.

PLiny writeth/ if the leaues of Hyosyris be bruſed and laide to woundes/ it healeth them wounderfull well. It doth appere by the taste of this herbe/ and certayne qualities that I finde in it/that it shoulde serue for the same purpose that succory and Endiue serue for

Of ſaint Iohans graſſe.

THe herbe whiche is called in Greke Hipericon/ in Englishe saint Johans grasse/ or saint Johans wurt/in Duche saint Johans kraut/of some herba ties fuga demonum/ groweth comẽly in woddes and in hedges/ & in som gardines wythout any settinge. Dioscorides writeth thus of Hypericõ. Hipericon is named of som Androsemõ/ of other Coriõ/ of other Grounde pine/ because the sede of it hath the smell of rosin/it hath a bushe like ferula/ that is to say/fenel gyant a span long/rede/ it hath a lefe like rue/a yealow floure like vnto wall gelouer. Whiche if it be bruſed wyth a mans finger/ putteth furth a blodi iuice/ wherfore som haue called it mans blode. It hath a cod that is roughe and round of ꝑ bignes of barley. The sede is blacke and

of the

Hypericon. S. Iohans grasse.

of the smell of rosin. This herbe is called of some of the later wryters perforata/ that is throw holed/ bycause if ye set ỳ leafe betwene yow and the sonne/ ther shall appere an infinite nombre of holes in the leaues.

The vertues of saint Iohans grasse.

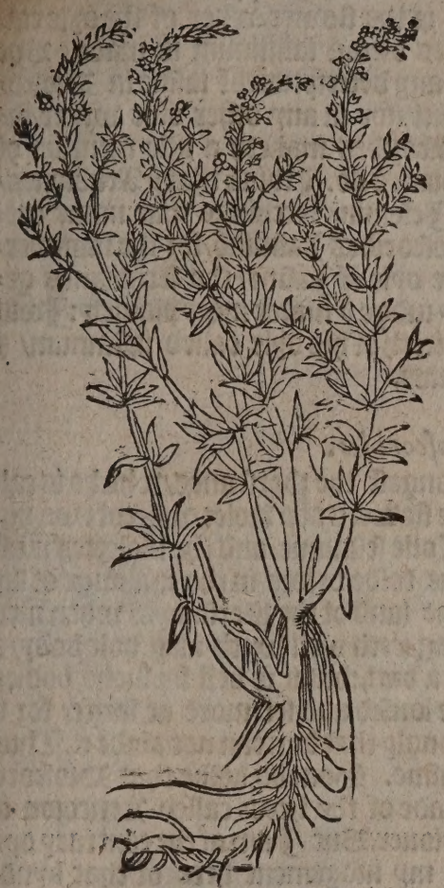
Saint Johans grasse driueth furth water/ if it be laide to/ it bringeth downe flowres. It deliuereth from tertiã and quartan agues if it be dronken wyth wine. The sede dronken the space of xl. dayes/ healeth the sciatica. The leaues laide to emplasterwise wyth the sede/ heale burninges.

Of Hysop.

Dioscorides leueth Hisop vndescribed / belike it was so well knowen in his dayes ỳ he thought it neded not to be described but by that meane it is now comme to passe that we dowt whether this Hysop that we haue/ be the true Hysop of the auncient writers or no. Dioscorides in the description of Origane/ compareth origane in likenes vnto the hysop/ but no organ that euer I saw/ whether it came out of Candi or out of Spaine/ or grew here in England/ like vnto oure Hysop/ for their is brode leaued/ and our hysop hath longe leaues/ wherfore ether we haue not the true hysop/ or els we neuer saw the true organ. The Hysop that Mesua also describeth/ is not agreinge wyth this oure Hysop as ye may perceyue by this his description that followeth here. Hysop is of two sortes/ ther is one mountaine Hysop/ and an other gardin Hysop. The gardin Hysop is halff a cubit hyghe/ & hath fewer stalkes and braunches thẽ time hath. It hath leues like vnto time but greater/ the flour is purple/ the wilde is shorter and hath lesse leaues. Ye se here that Mesue maketh his hysopes leaues like vnto ỳ leaues of time/ but we haue no suche hysop and time that agre ether in figure or bignes together/ wherfore it is to be suspect that ther is som better Hysop/ then this that we haue. Howbe it/ I thinke in vertue & propertie that it differeth nothinge from the hysop of the olde writers. We haue in Sumershire beside ỳ cõmẽ Hysop that groweth in all other places of Englande/ a kinde of Hysop that is al roughe and hory/ & it is greater muche and stronger then the cõmen Hysop is/ som call it rough Hysop.

The

Hyſſopus.



Hyſſopum montanum Cilicium.

The properties of Hyſop.

HYſop hath the vertue to make fine and to hete. The brothe of Hyſop made with figges/water/hony/and rue/dronken/ helpeth the inflammation of the longes/ the olde coughe/ the ſhortwinded/rheumes or poſes/and them that can not well take theyr breth. It killeth wormes. It hath the ſame power if it be licked in wyth hony. The brothe of it dronken wyth a drinke made of hony and vinegre/ called orimell/ draweth out groſſe humores thorow the belly/ and it is good to be eaten wyth grene figges to make yow go to the ſtole/ but it worketh better if Aris be put therto/or Cardamome or Ireo. It kepeth and maketh the color of the body continewe ſtill. Wyth a fyg and nitre/ it is good for the myit and for the dropſe. It is vſed to be layde vnto burninge heates or inflãmationes wyth wine. It druleth and ſcattereth awaye the blue markes of bruſinges. It is good to be gargled wyth the brothe of figges againſt the quinſey. The broth of Hyſop wyth vinegre ſwageth the toth ache if the mouth be waſhed ther wyth. The brethe or vapor of Hiſop driueth away the winde that is in the eares if they be holden ouer it.

Of Gethsamine or Iesemin.

Esemin or Gethsamine/as I suppose is called in Greke iasme/ and it is the flower/wher of the oyle called in Dioscorides oleum iasminum is made. But I finde nether any description of iasme in Dioscorides nor in Plini nor in any other olde writer/sauinge that Dioscorides maketh a litle mention of it/as also ỳ Arabianes do. I think that ỳ Arabianes/ call this bushe Iesemin/ fetchinge that name corruptly out of Dioscorides Jasminō/for the same vertues that Dioscorides assigneth vnto the oyle of Jasme/ the Arabianes geue vnto their Iesemin. But that ye may iudge ỳ mater more plainely: I will reherse vnto you what Dioscorides writeth of his oyle called iasminum/ & what the Arabiane write of ther Iesemine.

Out of Dioscorides.

Ther is an oile made amongest the Persianes/whirhe is called Jasminū/of the whyte flowers of a violet/wherof two vnces are put into a quart of oile sesanume/and the violettes must be oft changed/as we haue tolde before in the makinge of lily oyle. It is miche vsed in the land of the Persianes/ when men be at meat to make a good smell: for it agreeth well wyth all ỳ hole body/ & then specially when a man goeth into a bath: but it is best for suche bodies as had nede to be made hote/ and to be louſed and set more at large/ for it smelleth strongly/ for it smelleth so strongly that som can not abide it. Thus muche hath Dioscorides written of Jasme. Som do holde that Dioscorides writeth here of the oyle that is made of the herbe called Leucoion in Greke/ and in Englishe white stock gelouer. But I am of the contrary opinion/ for Dioscorides speaketh not in my iudgement here of that kynde of Leucoion with the whyte flour: for that kinde of Leucoion with the flowre hath nether any suche smell as Dioscorides gyueth vnto Jasme/ nether any suche heat/ Dioscorides speaketh of: for Serapio writyng of the kyndes Leucoij sayeth these wordes. Et oleum quod ex eo fit, est temperatum subtile, & proprie illud quod fit ex eo, cum oleo amygdalarum dulcium, & cœleste, est debilis caliditatis, & album est debilius propter æquitatem quæ in illo est. Wherfore if the autorite of Serapio be to be receyned and alowed/ Matthiolus erreth/whiche writeth Jasminū to one oyle made of Leucoio wyth ỳ whyte floures. If any man reply that our cōmen iesemine is no violet. I answer that I thinke that Dioscorides called that flowre of Jesamin a violet floure/ of the likenes that it hath wyth the flour of a violet/ as he calleth of times the pricky toppis of great thestelles echinos/ that is vrchens/ of the likenes that they haue wyth an vrchen.

Out of the Arabianes.

Esemin otherwise called rambach is of two sortes/ the one hath a yealow flower/and the other hath a white floure. The yealow is not so hote nor so myghtye in operation as the white is. The flowre is also founde in som place blewishe gray. Iesemin is hote in the beginninge of the seconde degre/

and

and it is good for moystenes and for salt fleme/ and for olde men of a cold complexion/ & it is good for aches that com of a clāmy or towgh humores/ when as the very and right naturall iesemin ether dried or grene/ if it be broken and laide vpon any tetter or foule spottes/ it will driue them away and will resolue all colde superfluites. It is good for the pose/but it maketh and engendreth the heade ache in them that are of an hote complexion/and the oyle of it is very good in wynter/but it is to be ferde/if that any man of a very hote complexion smell of it/ lest it make him blede at his nose. Compare these properties wyth thē that Dioscorides geue vnto iasmino/ & ye shall fynde that ui propertes/ iasme doth agree very well wyth the iesamine of the Arabians.

Of Sciatica cresse or wilde cresse.

Iberis.

Because Dioscorides describeth this herbe Iberis/ in suche place as no herbes but trees are described/and it is contrary vnto his custome to mixe ỹ intreatiuge of herbes wyth trees: som holde ỹ this herbe is not Iberis Dioscorides. And som gather ỹ for this cause ỹ this herbe that I intreate of/ is not Iberis/ because ther is an other herbe called of aunci ent writers/ namely/of Paul and others Iberis/and it is cleane cōtrary in proportion and likenes vnto the herbe that Paulus setteth furth for Iberis: to whō Iberis I answere/ ỹ although it were not Iberis Dioscoridis. Yet it followeth not/but that it may be som other learned mās Iberis/though it be nether Iberis Paulinor Aetij. This herbe out of dout is Iberis of Democrates/wher of Galene maketh manifest mētiō in the/r. boke De compositione medicamētorum secundum locos, and ther he bringeth it in Democrates describing after this maner. This herbe saieth Democrates/ groweth muche euery wher/ beside graues and olde walles/and about highe wayes whiche are not commenly plowed. It is alwayes grene wyth a lefe like gardin cresses/ and this leafe is lesse then cresses lefe/ and it commeth furth in the spring time. The stalkes are a cubite longe and som time longer/and som time shorter. The leaues grow on the stalke all sommer euen vnto the depe winter/ whiche wyth the frost waxeth the

leaues awaye/ and bringeth the hole herbe vnto the likenes of a twig or busshy rod. Yetit groweth vnto ẏ roote/other buddes/ whiche make a new herbe againe in the nert springe. It hath a smal white flowre/ the sede is so small that a man can scarslie se it. The roote hath a very hote and sharpe smell muche like vnto gardin cresses. Thus far hath Democrates described his Iberis. Now let vs se how that Dioscorides or som other in his name describeth his Iberis. Iberis/otherwise called Cardamantica/hath the leaues of cresses/ but in the springe grener. The stalke is a cubit highe and somtyme lesse/it groweth in vnplowed grownde. In sommer it hath a whyte floure/ at what time it hath most vertu/ it hath two rootes like vnto cresses/ heatinge and burninge. We may se how that in the description of Iberis both these autoures do agre. Wherfore this herbe must not therfore be spoiled of the name of Iberis/ because other autours haue in their workes an other kinde of Iberis. This is the herbe as I suppose that Fuchsius describeth for shlaspi minori: & it is called in Duche besenkraut. I haue sene the herbe in all pointes agreinge wyth the descriptiones aboue shewed beside the walles of Bon in Germany and in east Freslland in the sea bankes. But I haue not sene it in Englande that I remember of. It may be called in Englishe waycresses/wilde cresses/or sciatica cresses/because the herbe is good for the sciatica.

The vertues of wilde cresses.

Ather in somer good plentye of this roote/ for then it hath most vertue/and bete it harde/ for it requireth muche betinge/and mix it wyth swines gresse/ and bete them in a morter well/ till they be both come into one body/ then if any man or woman haue any paine in the hauthe or huckelbone/ binde this oyntment vpon the place that aketh: if it be in a woman/ for the space of two houres:if it be in a man/ for the space of iiij.houres/nether shall ye mixe or put any oile to it. But it alone prouoke the patient to swete a litle/ and then let him go into a bath/ and bid him abide patiently there the bitinge of the ointment continewe a while therein/and when he is well bathed/then let hym out/and after that he be comed fourth/ let hym put a good deale of oile to a litle wine and anoynte the diseased place withall/ and afterwarde that the place is made clene and the fat is scoured awaye/ couer the diseased place wyth warme woole/ and if any grudge of the same disease chance to rise againe/ let hym vse the fore saide medicin againe after the same maner:many haue bene brought in by other mē into the bath/beinge lame/by the sciatica/whiche after they haue vsed this ointment and bath/haue commed out by thē selues stronge and lustye.

The minde of Galene in this matter.

Emocrates vsed ẏ same medicine after the same maner against the olde and longe heade ache/ and against all olde diseases of the body/and against palseis/& against suche diseases as can not be healed wyth

wyth out blystringe mustarde plasters/ & he saith/ that he healed therwyth all that were sicke in that disease/ whiche he toke in hãde. Archigenes saith also in his seconde boke of medicines after the kinde/ that Iberis whiche he calleth Lepidium/ is good for thẽ ỳ are sicke in the mult/ or greued wyth the sciatica. Hipparcus also wryteth/ that Iberis is good for ỳ sciatica & for ỳ extreme colde. After this maner gather ỳ herbe Iberis/ whiche some call Lepideum or wilde cresse/ and stampe it wyth swynes gresse after ỳ maner of an emplaster/ laye it to the akinge place for the space of iij. howres/ and then let the patient go into a bath afterwardes/ and this will help him/ ye may vse the same remedy against the olde heade ache/ as Democrates the Phisiciane in his verses doth testify.

The vertues of Iberis out of Dioscorides.

THe rootes of Iberis are burninge hote/ & they are good against thẽ sciatica/ wyth salted swines grece/ laide to the place after the maner of an emplaster/ for the space of iiij. howres/ but the patient must afterwarde go into a bath/ and after that he must anoynt the place and couer it wyth woll. This herbe is hote and drye in the seconde degre at the least.

Of Cycory and Endiue.

Intubus,

Intubum satiuum angustifolium.

Cichoreum Intybus.

Of Cycorie and Endiue.

Intubus whiche is named in Greke seris/ is of two sortes/ the one is called Intubus hortensis/and the other is called intubus syluestris. Intubus hortensis is also of two sortes/ the one is called Endiue or white Endiue/ and the other is called garden succory. Intubus syluestris is of two sortes/the one is called in Latin Cichorium/ and in Englishe succory or hardewes/and the other is called of Theophrastus Aphaca/of Plinie Hedipnois/in Englishe Dãde lion or priestes crowne/in Duche pfaffenblat. Seris/is of two kindes/ the one is wilde as Dioscorides wryteth/ and it is called picris and cichorium/and the other kinde is of the gardin/and it hath broder leaues/the wilde is better for the stomacke then the garden is/ the garden endiue is also of two kindes/the one hath brode leaues lyke vnto lettis and the other hath narrower leaues/ which hath a bitter taste.

The vertues of Cycory and Endiue.

Both Endiue and Cycory coul & binde together/ and are very good for the stomacke. The herbe sodden and taken wyth vinegre/stoppeth the belly. The wilde is better for the stomacke/for if it be eatẽ/ it swageth the burninge stomacke that is feble. It is good to lay the herbes ether by them selfe or wyth polenta perched barley to the place conuenient for the disease called Cardiaca passio. They are good for the gout and the inflãmationes of the eies if they be laide to: The herbes laide to emplasterwise wyth the roote/are good against the stinginge of a scorpion wyth perched barley/the herbe is good against the cholerike inflammationes called of som saint Antonies fier. The iuice of these herbes wyth whyte leade & vinegre/are good to be laide vnto suche places to haue nede of coolynge.

Of Elecampane.

Enula is called in Greke Helenion/ in Englishe Elecampane or Alecãpane/in duche Alantzwurtz/ in Frenche and in ỹ poticaries shoppis Enula campana. Elecãpane hath leaues like vnto mullen/but muche narower/sharper and longer. In some places/it putteth furth no stalke/it hath a roote vnder/ som thinge whyte/and som thinge redishe/and it hath a good sauor/it is som thinge bytinge/well growen/ and of a great bignes out of the whiche come certaine buddinge knoppes/whiche may be sowen after the maner of lylye or aron.

The vertues of Elecampane.

The broth of the rote dronken driueth furth vrine and flowers. Elecampane taken in an Electuary wyth hony is good for the cough/for shortnes of breth/for places bursten and shronken together/ for windenes and for the bytinge of serpentes. The leaues/ if they be sodden in wine/ are good to be laide vnto the sciati-

Enula. Campana

Inula Helenium

sciatica. Elecampane seasoned and layde vp in maluasey/is good for the stomacke/the succot makers and saucemakers/take the roote and drye it a lytle first/and then seth it/ and afterwarde stepe it in colde water/ and laye it vp in sodden wine for diuerse vses. The roote broken and dronken/ is very good against the spittinge of blode.

Of the herbe called in Latin Irio.

DIuerse learned men haue diuerse opiniones of the herbe that is called in Latin Irio/ and in Greke Erysimon. Fuchsius rekeneth ỳ the herbe whiche we call in Englishe Carloke or charloke / or wild cole/to be Ireo Dioscorides. Ruellius iudgeth that the herbe whiche we call in Englishe female veruine/ is Irio/ & Gerardus Delwike rekeneth that ỳ herbe ỳ is called in Duche winter cresses/ or whiche we may call in Englishe bank cresses / because they grow alwayes about the bankes of ryuers / to be the right Irio. But let vs first se the description of Dioscorides/ & then we shall be able to iudge whose herbe agreeth best vnto the description of Dioscorides.

Whose that?

Of Irio.

The description of Irio.

Irion.

IRio groweth beside cyties and amongest olde rubbishe and remnātes of olde walles and in gardines/it hath leaues lyke wilde rocket/the stalkes are after the maner of a bay tre/ bowinge & towgh/it hath a yealow flowre: & it hath small coddes/ in the toppe horned after the maner of fenegreke/ it hath a small sede lyke vnto gardin cresses/ & it hath a burninge tast. The herbe that Ruellius taketh for Irione/ draweth nerest of all other vnto the description of Dioscorides/ sauinge that the coddes are not horned very lyke vnto the coddes of Fenegreke. It that Fuchsius setteth furth/ doth metely well agre sauinge ẏ the twigges are not so tough and bowinge as Dioscorides describeth his Iriones stalkes to be. It ẏ Gerardus taketh for Irione/agreeth also well wyth the description / sauinge that it groweth not in places about cyties & in wast places wher howses haue bene/ but only of his owne nature about water sides. All theyr iij. Iriones do so well agre in vertues wyth Irion Dioscoridis/ that a man may vse any of them for it of Dioscorides. I saw ones in Germany about Andernake an herbe in my iudgement in all pointes/agreinge wyth the description of Dioscorides: but because I lost the stalke that I gathered/ & could learne no Duche name of it/ I coulde not set furth the figure of it here at this time. The herbe that Matthiolus setteth furth for Irio/hath not hornes like fenegreke/wherefore nether can not it be the ryght Irio.

The vertues of Irio.

IRio is good against the flowinges or issues/ that fall out of the heade in to longes/and against that disease/ when as men coughe out foule mater/it is good for the iaundes and for the sciatica/ it is good to be taken in honye against poyson/ it is good to be layde to wyth water or hony vnto blinde cankers/swellinges behinde the eares/ hardnes of the papes/and the inflammation of the stones/ generally it maketh fine and heateth.

Of

Iris.

IRis is knowē both of the Grecianes & Latines by that name / it is called in Duche blaw Lilien / and blaw Gilgen / in Frenche du la glaien / and de la flambe / in Englishe flour de lyce or flour de luce / the poticaries and barbarus wryters call it Irios in the genetiue case.

The description of Irios.

IRis hath his name of ỳ likenes that it hath of ỳ rayn bow / for Iris is called ỳ raynbow. It hath leaues like vnto the herbe called Gladiolus / that is to saye / the gladdon or swerdlynge / but greater / broder / and fatter. Floures of diuerse colores stand in like space one from an other / and come out of the stalke / for the floures are sene whyte / pale / yealow / purple / or blew / by the diuersite of the whiche colores it resembleth a raynbow. The rootes run in the grounde full of iointes / harde well smellinge / whyche are cut in litle shiues or cakes / and are dried in the shadow / and then are put vpon a threde / & so kept. The best floure de Lyce or Iris in Slauonia or in Macedonia / & ther that is best / that is the leste / that we may call the dwarf flour de luce / and comenly hath a thicke roote / hard to breake of a some thinge rede color / of a bitter tast / and of a ryght pleasant sauore / so that it smelleth nothinge of mouldnes / & the same whilse it is in stampinge or beatinge / it maketh the beters neese. The next prayse is to be geuen to the Iris or flour de lyce of Barbaria / whiche is some thinge white & bitter in tast. The rootes when they are olde vse to be worme eatē / and then vse they to smell best. The floure de lice that groweth here in Englande although it be not so good as it that groweth in Illyrico / & in Slauonia / and Macedonia / and in Barbaria / because this oure countree is colder and moyster then the other countries be / in the whiche the flour de luce is singularly good: yet Iris is not to be despiced for it hath many good and excellent qualites. I haue sene a litle flour delice growyng wylde in Dorset shyre / but hole cartes full in Germany beside Wormis in the middowes not far from the Rhene. What is this?

The vertues of Iris or flour de Lyce.

All kin-

ALl kyndes of floure delice haue the propertie to heate/ and to make subtill. Iris is good for the coughe. It maketh ripe grosse humors whiche are harde to be cast or auoyded outwarde/ vij. dramnes of Aris pouder dronkē with mede/purge color & grosse fleme. It prouoketh slepe/ and bringeth out teares/ it is good for the guawinges in the belly. The same dronken with vinegre is good against the strikinge of serpentes/for them that haue the disease of the milt/for the crampe/for them that haue takē a thorow colde/ for quiueringe or shakinge/and for them that suffer the issue of sede. If Aris be dronken wō wine/it bringeth downe weomen their siknes. The broth of Ireos is good for to bathe a womans mother with/ to soften it/and to louse the brē holes of the veynes of it. It is good to be poured into a clister for the sciatica. It filleth vp fistulaes and holow corners with flesshe. The roote of flour delice dressed with hony/and made after the maner of a suppository/ and put in the conuenient place/helpe to downe furth the birth in tyme of labor. Also the rootes layde to soften harde wennes and harde lumpes. The dry pouder filleth sores/and with hony it scowreth them. It filleth the naked bones with a flesshy body. It is very good to be layde vnto ỹ heade/for the head ache with vinegre and rose oyle. If it be layde to with white helleboz and ij. partes of hony/it will scour out freckles/spottes and suche other foulenes in the face/that come by son burninge. Matthiolus redeth επικαυλα/where as my Greke Dioscorides hath επικαυλω. My text meaneth that the floures grow vpon the stalke: But hys word επικαυλα/ as he expoundeth it/ will ỹ the floures shall only grow in the ouermost parte of euery stalk: whiche interpretation/ semeth to me contrary vnto the mynde of Dioscorides and to our dayly experience/and to hys owne figures whiche he setteth furth. Caulis that is to saye/a stalk/is that parte of the herbe/ wherby the norishement is caried/& ryseth vp from the grounde alone. If thys be true/then shoulde there be but one floure vpon euery stalk of the floure Delice/or all should stand together in the top/and none shoulde by equall distance as Dioscorides meaneth stand one beneth an other. Matthiolus setteth out ij. figures of Iris/the olye is of the wilde/ & therein are vj. floures/ in the tame are iiij. floures/and in bothe the figures are but ij. caules or stalkes/ except he take pediculos/called in Greke μοσχους to be all one with caule/which is contrari to all learninge/therefore the floures grow not allwayes in the top of euery stalk alone/but som aboue in the topp/ & som beneth/& com out of the stalk and stand super petiolos or pediculos suos/ that is vpon theyr stiles or foot stalkes. Therfore hys annotation is nothyng worth.

Of the walnut and the walnut tree.

NUx wythout any farther addition is called a walnut or a walnut tree. It is called also Juglans/ nux persica/ glans Iouis/nux bisilica/& nux regia/in Greke Carya basilica/ in Duche Eyn nusz baum/ oder ein welshnusz/ in frenche Ung noier. The walnut and the walnut trees are so well knowen in all countries/that I nede not to describe/ wherfore I entende to leaue the description and to go to the properties of it.

The

Iuglans.

The vertues of the Vualnut.

WAlnuttes are harde of digestion/ not good for the stomake/ and ingẽdre choler/ and they make ỹ heade ache. They are euell for them that haue the coughe. They are fit to be taken fastinge of them that woulde vomite. If they be taken afore hande wyth rue and figges/ and also after meat by ỹ by/ they withstande poison. They do no lesse/ if they be eaten after that a man hath dronkẽ poison. If they be eatẽ in greate plenty they driue out brode wormes. It is good to lay them to/ wyth a litle hony and rue for the burninge heate or inflammation of the papes/ for impostemes/ and places out of ioynt. If they be layde to wyth an onion/ salt and hony/ they are good for the bytinges both of men and dogges. If they be burnt wyth theyr vtter huskes and laide vnto the nauell/ they stãche the gnawinge of ỹ belly. The shell burnt and broken in oyle and wine/ is good to anoynt childers heades wythall to make the here growe/ the same is also good to fill vp the bare places of scalled heades. The kernels burned/ if they be broken and laide to wyth wine/ they will stay the blody yssew that som tyme women haue. The same are good to laye to olde carbuncles and creepinge sores/ tetters and impostemes that are in the corners of the eye. The same chowed and laide vpon the heade/ are a present remedy for the fallyng of the heare. A man may make oyle of the kirnels of walnuttes/ if he will presse them/ specially when they are olde: they that are grene/ are not so ill for the stomake as the olde nuttes be/ because they are sweter. If they be mixed with garleke/ they take away the sharpnes. And they do if they be layde to emplasterwise/ driue awaye the blew markes that come of stripes. The walnut tree both in his leaues and buddes hath a certayne bindinge/ but the bindinge is most euidently perceyued in the vtter huskes/ both moyst and drye/ and therfore fullers dresse them. But I/ sayeth Galen/ presse out the iuice of the huskes as I do out of the Mulberies & bambleberes/ and set it wyth sodden hony/ and vse it in the steade of a mouth healinge medicine/ as I vse the forsaide iuice of mulberes and brambleberes. The kirnell of the nut/ when it is wythered/ is of subtill partes and a dryinge medicine wyth out any bytynge.

Out of Pliny.

The

The Cretians haue named the walnut of that/ that it bringeth the heade ache/for the strengthe of the trees and the leaues perche into the brayne/if the nuttes be taken a fore hand/they breake and quenche the myght of poyson. They are good to be laide to the squynsie wyth rue & oyle. Cneius pompeius when he had ouercomed the myghty kinge Mythydites/he founde in his most secret treserhouse in a lytle boke by it selfe wrytte wyth his owne hãde wyth this preseruatiue/the cõpolition wherof is this. Take two drye Walnuttes/and ij. figges and xx. leaues of rue/breake them together and put a corne of salt tho them/and if yow eate this medicine fastinge/ther shall no poyson hurt yow that daye: the kirnels of the nuttes if they be chowed/of a man fastinge/is a present remedy if they be layde vnto the bytinges of a mad dogge. Som vse to make succat wyth hony or sugar of the yonge nuttes/whiche are palled of the tree about midsomer. Tragus wryteth that the water whiche is destilled out of the grene nuttes gathered at mitsomer/ is good for the inflammation of the pappes/ impostumes/ and for places out of ioynt/ the oyle that is pressed out of the walnuttes/saieth Tragus/is good for the purposes aboue reherled.

Of Squynant.

Uncus odoratus siue rotundus/ is called in Greke σκοινος αρωματικος/ in Englishe Squynant/ in Duche Kamelhewe/ in the potecaris shoppis Squinantũ. Squynant groweth in Aphrica and in Arabia/ the best cõmeth out of Nabathea/ the next in goodnes is it that cõmeth out of Arabie/ the worst cometh out of Africa: the best & the most wourthiest to be chosen/ is that whiche is redde/ fresse and full of floures/ but small/ and hath redde peces in it/ whiche beinge robbed in a mans handes/ will smell lyke a rose. It byteth the tonge also lyke fyer. We vse no part of it/sauinge the flower/ the stalke and the rote. We haue not in Europa suche squynant as Dioscorides describeth. I neuer sawe squynant growinge/sauinge only dryed.

The properties of Squynant.

Squynant hath the vertue to bringe downe floures to dryue fourth water/it driueth winde awaye/maketh ẏ heade heauy/ and bindeth a lytle/ breaketh and rypeth/ and maketh louse the vessels that the winde maye comforth. His floure is good in drinke for them that voide blode/ for the paine of the stomake/ longes/ lyuer and kidnies. The rote is more altringent bindinge/ therfore it is good to be geuen in the quantite of a dram wyth so muche peper for a few dayes vnto them that haue the lothsumnes of ẏ stomake to them that are sicke in the dropsie/and to them that haue the crampe. The broth is good to sitte ouer agaynst the burnynge heate of the mother.

Of

Iuniperus.

Uniperus is called in Greke Arkēthos/in Englishe Juniper or Jeneper/in Duch wachholder/ in Frenche du genefure.

The Description.

Dioscorides maketh iij. kindes of Juniper/the greater kinde & the lesse/ whiche only differ in bignes. Juniper both the greater & the lesse is alwayes grene & hath in the stede of leaues prickes rather thē right leaues/and euery suche leafe or pricke is very like vnto ẏ ende of the tonge/ of an hueholl or wodspike/but it is grene/the wod is redish/ whiche if it be put into the fyer / maketh a very good smell. The berries are firſt grene and afterwarde black. Some holde ẏ ẏ berries are ij. yeare in ripinge vpon the tree. This tree groweth commenly in great wast & wilde mores & baron groundes/ but somtyme it groweth in metly good groundes/ In England it groweth most plentiouslye in Kent/ it groweth also in ẏ bysshopryche of Durram/& in Northūberlande. It groweth in Germany in many places in greate plentye / but in no place in greater then a lytle from Bon/ wher as/ at the tyme of yeare the feldefares sede only of Junipers berries/the people eate the feldefares vndrawē wyth guttes and all/because they are full of the berries of Juniper.

Northumb

The vertues of Iuniper.

THer are ij. kindes of Juniper/the greater & the lesse/ they are bothe hote/ & stir mē to make water/& if ẏ they be sette a fier/ they dryue awaye serpent s. The berries do measerablely hete & binde/ & are good for the stomacke. They are good to be dronken against the diseases of the brest/agaynst the cough/ agaynst winde/ gnawinges & bytinge of serpentes. They dryue fourth vrine/ they are good for places burst & shronken together & for the straynglinge of the mother. The leaues are bytinge & sharpe. Therfore both they/ & also the iuice of them are good to be dronkē wyth wine or to be laide to against the bytinge of a veper.

Of Labrusca.

Abrusca/ whiche is called in Greke Ampelos agria/ or Omphar/ is of ij. sortes/the one kinde is so wilde ẏ it hath only flowres/and goeth no ferther/ & this floute is called Enanthe. The other hath floures & also lytle grapes. I haue sene of both ẏ sortes plentuoully in Italy in diuers places by the floude Padus/

and in highe Almany also. It may be called in Englishe a wilde vine. All thinges both leaues/floures and grapes/ are lesse in this kinde then in the gardin vinde/or els in figure and fasshon they are all one.

The nature of the wilde grape.

THe leaues of the wilde grape/and the stalkes/and claspers haue the same vertue that the other hath. The floures of the wilde grape/haue a stoppinge or bindinge power/wherfore in drinke they are good for the stomacke/and to dryue fourth urine. They stoppe the belly & the castinge out of blonde/if they be dryed and laide to/ they are good for the lothsomnes of the stomacke and sournes of the same. They are good to be layde vpon the heade/ether grene or dryed wt vinegre & rose oyle. A plaster made of them/ healeth bloudy woundes/ the impostemes in the corners of ẏ eye when they are in beginnynge/ the sores of ẏ mouth/& the fretinge sores of ẏ priuities. If they be broken wt hony/saffron & myrr & rose oyle/they sane from inflammation. They are good to put in pessaries to stanche blode. They are good to be layde to wt wine & the mele of perched barley agaynst ẏ wateringe of ẏ eyes/& ẏ burninge of ẏ stomake. The ashes of them/ burned in a vessell wt hote coles are good for medicines for the eyes/ and wyth hony it healeth whit flawes/ aguayles & goomes bledinge/& vered wt impostemes.

Of Lettes.

Lactu

Lactuca is called in Greke Thridax/ in Englishe Lettes or Lettuce/ in Duche Lattich/ in Frenche/ vng Lactue. Lettis is of diuerse kindes/ one kinde is called Lactuca hortensis/ and in English gardin Lettis/ the other kinde is called lactuca syluestris/ whiche is called in Englishe grene endiue/ & this is the herbe that the Israelites eat wyth ther passouer lambe. Ther are diuers sortes of gardin lettes/ for one is called Lactuca capitata/ that is cabbage lettes/ because it goeth all into one heade/ as cabbage cole doth/ an other kinde is the comon lettes/ som kindes of lettis haue white sede/ & other kindes haue black sede.

The description of Lettice.

The commen gardin lettice hath brode leaues like vnto whyte endiue/ and the stalke ryseth streight vp/ about the top are diuerse branches/ whych haue yelow floures. The wilde lettes is like the other after Dioscorides/ but the roote is shorter/ the stalke is longer/ the leaues are whyter/ smaller and sharper and bitter in taste/ and when as they perfit/ they are full of pickel.

The properties of Lettis.

The gardin lettes/ whych is of a coolinge nature/ is taken to be good for the stomacke: it bringeth slepe/ softeneth the belly & called fourth mylke: but when it is sodden/ it norisseth more. But they that haue an euell stomacke/ were best to take it vnwasshed. The sede were good to be dronken of them that are combred wyth vncleane dreames: & it is good agaynst the rage of venery. Muche vse of lettes/ hurteth the eyesight: it is good agaynst inflammationes and hote burnynges. It is layde vp of som/ and seasoned and sauced in brine.

Of *Haris foot.*

Lagopus maye be called in Englishe Haris foot/ or rough clauer/ the Duch call it katzē kle/ ỹ Frenche call it Pede de leure.

The description.

Lagopus.

Dioscorides sheweth no mark wherby Lagopus differeth from other herbes/sauynge that it groweth among the corne. Whiche place is comē to many other herbes. Wherefore we can not gather by that one worde/ what herbe in our feldes is Lagopus in Dioscorides. But because it hath the name of an Haris foote/ and no other herbe growyng in the corne/is so like an Haris foot as thys herbe is that I set furth/ I thinke not wō out a cause that Fuchsius (of whome I learned thys herbe as I haue learned certayn other) iudged it well to be Lagopus/ and chefely because it agreeth in vertue wyth it that Dioscorides speaketh of. The herbe which I take for Lagopus/ hath a round stalke/ and roughe leaues of the forme and fasshon of a clauer/or a threleued grasse. The sedē is very bin dyng/ and it growethe in roughe hoyye knoppes/or hedes/ whyche are not vnlyke vnto an Haris foot. Amatus Lusitanus accusyng Otho Brūnfelsius/for makyng trinitariam to be a kynde of hepatica/ Mattheum Syluaticum for iudgyng auenes to be Lagopus/ falleth in to as great an error as any of them both did/ whillis he maketh trinitariam montanam/to be the ryght Lagopus. For the herbe called trinitaria of the herbaries in Italy/ and edel leberkraut or gulden kle in Duche/is not the ryght Lagopus. Whych thyng may very easely be proued by Dioscorides whych sayth that Lagopus groweth in the corne/ when as trinitaria is neuer found in the corne/ but in hyghe mountaynes and in such wilde and vntilled places/where as not corne at any tyme hath growen.

The vertues of Lagopus.

The herbe Lagopus dronken in wyne stoppeth the belly/ but if a man haue an ague/he must drynk it for the same purpose in water. The same is good to be layd vnto the share/when it is inflammed or brought into a great heat. Lagopus as Galene sayeth/hath so dryng a power/ that it can drye vp well the flix of the belly.

Of

Lamij tria genera.

LAmium is called also vrtica mers/ or mortua/vrtica alba/and of som Archangelica/ in Englishe Ded nettel/ in Duch tod Nessel/in Frenche/ortj morti.

The description of dede Nettel.

LAmium hath leaues like vnto a Nettel/ but lesse indented about/ and whyter. The downy thynges that are in it like pyckes/ byte not/ ỳ stalk is foursquare/the floures are whyte/& haue a strõge sauor/ and are very like vnto litle coules/ or hoodes that stand ouer bare heades. The sede is blak & groweth about the stalk/certayn places goyng betwene/as we se in horehound.

The vertues of dede Nettel out of Pliny.

THat kynde of Nettel also/which among other I named Lamium/ beyng moste gentle of all other/ and hauyng leaues that byte not/ wyth a corne of salt/ healeth such places as are brused/ or beten/ or burnt/and wennes/and swellynges/goutes and woundes. It hath a whyte thyng in the myddes of the leafe/which is a good remedy agaynst saint Antonies fyer or hote burnynges. The later writers holde that the dede Nettel is good to stop blood/ if it be layde ether vnto ỳ lowest partes of the neck/or to ỳ shoulder blades: They saye also ỳ it is a good remedy agaynst foule sores and fistulaes or false woundes.

Of the herbe called Lampsana.

LAmpsana / as Dioscorides writeth is a wylde worte or eatable herbe/and more largely doth not he describe Lampsanam. But Pliny describeth hys Lampsanam thus. Amongest ỳ wylde koles is also Lampsana a foot hyghe/ with roughe leaues like vnto napo or a yelow rape: but ỳ flour of Lampsana is whyter. When I was in Bonony/ Lucas Ghinus the reder of Dioscorides there/shewed me the ryght Lampsanam/ which afterwarde I haue seue in many places of Germany in the corne felde/much lower then carlok/ but in taste and in

fashon of lefe much like it. But it hath a whyte floure wyth a very litle purple in it/in som places as I remembre/yet moste comēly it is all clere whyte.

The vertues of Lampsana.

DIoscorides maketh no other mention of any vertue/that Lampsana hath/sauyng that he maketh it good for the pott/& sayeth that it norisheth more then the dock doth/and is better for the stomacke. Galene sayeth that Lampsana eaten/ingendreth euel iuice/if it be layd to wyth out/ that it hath som pour to scour away/ and to digest or make rype.

Of the tre called Larix

DIoscorides describeth not the tree which is called of the Latines Larix/and of the Duche ein Larch bau. But Pliny described it and maketh mention of it/ but not allwayes accordyng to the truthe as men of great experience and of no lesse learnyng/ not beyng encumbred wyth such beliues as Pliny was/haue of late founde out. Pliny writeth that the leues of the larche tre/neuer decay nor fall of/whiche thyng both Matthiolus & Bellonius haue found by experience to be


Larix.

to be vntrue. For they wryte both that the larche tree leaues fal of in wynter. But herein I can beare no wytnes/for although in summer I haue sene infinite larche trees/ yet I was neuer in wynter where they grew. But I trust them which haue sene them both in summer and wynter. And out of these mēs wrytinges I haue gathered thys description of Larix folowing.

The larche tree cōmenly is lower then the fyrre tree/ but in som places it is foūde as hyghe as ẏ firre tree is. The lowest parte of the boli or body of the larche tree/next vnto ẏ grounde/ hath a barke very harde/ and it is full of ryftes & gappynges/ whiche appeare lyke certayn depe furrowes. If ye hew it/and cut it/with an hatchet/ye shall fynde it very rede/ and vntill ye come vnto the bunghes it is roughe/but after ẏ ye come to the place where the bowes grow/ then it is smother & in color/ is out of an asshy whytishe. The bunghes are lesse thē any other kynde conenutberyng tre hath/ and they are tougher and more bowyng/and theyr color is out of yelow redishe/and of a very plesant sauor. The leaues are blunt/soft and bowyng/two fingers long/ a litle brode/ & of ẏ bygnes of fenel leaues. About thyrty grow together about one knop/ after the maner of a beame. In taste they are not so byndyng as other leaues of trees of lyke kynde be. In smell they resemble ẏ leaues of a pyne tre. The larche tre is very lyke vnto the cypres tre/in the fruite or nutt. For the larch nut is as greate as ẏ Cypres nut is/and somthinge longer/and hath a shorte stele or foot stalk/wherby the fruite is ioyned vnto ẏ tree. The nutt is compassed about wyth thin huskes one growyng ouer an other/after ẏ maner of scales of a fishe/ and wythin are sedes of the bygnes of a Cypres kyrnell. Thys tree groweth largely in the mountayes in the land of Cour/and in the alpes that are betwene Itali and the countre called Rhetia/where of one parte is in the diocese of Cour.

The nature and vertues of thys tree.

I Fynde great diuersite of opiniones and debat betwene the olde writers and the new/cōcernyng the nature of this tree. For the newe wryters hold that ẏ wod of this tre/wil burn as well as ẏ wod of other trees. Whych thing this day/is perfitly knowē in many places by dayly experiēce. But ẏ old writers hold ẏ

the larche tree will take no flame/and that it will no moze burn thē a ſtone. Amōgeſt many old wryters that hold opinion/I will bryng furth but two to beare witnes of ẏ mater. The one is Palladius/ which wziteth thus in hys boke of huſbandzy of the Larche tre. Larix ſayeth he/ is very pzofitable to make bordes of/& to lay them vnder the tyles/ in the vtter parte of ẏ houſe. If thou do ſo/thou haſt made a ſure defence againſt al burning: Foz thoſe bozdes will nether receyue any flame/ nether will they make any cole. The other olde writer is named Uitruuius/who in hys ſecond booke of byl ding wryteth theſe wordes of the larche tree. The larche trees/ ſaieth he/ are touching the leaues/like vnto the pyne tree leaues. The tymbze is long & as tractable foz any inwarde werck as Sapin is. And it hath moyſte oz liquide roſin of the coloz of the hony of Athenes. And it is good foz thē that haue the tiſick in theyz lunges. The Larche tre whiche is not knowen/ but only vnto the proper inhabitantes/that ether dwel about the banck of Padus flood/and about the ſee ſhozes of the Uenetiane ſee/not only is not hurted/vō rottyng oz muldzing / oz wyth wormes/ by the meanes of the great bitternes that it hath/ but alſo it will receyue no flame of the fire. Nether can it burn any otherwyſe thē a ſtone doth in a lyme kyll. Yet by other wod it burneth. And yet not euen then doth it receyue the flame/ nether gyueth any cole/but in a long tyme it is ſlowly burnt. And thys is the cauſe/ẏ there is in it a ſmall temperature of the pzincipales of the ayer and fyze. Foz the wod beynge thick and hard faſtened together/ with an earthly moyſture/ and not hauyng voyd ſpaces foz holes/by the whyche the fyre may entr in: it putteth back the pour of the fyre/and ſuffereth not it ſelfe to be hurt of the reaſon of ẏ heuynes/it is not holdē vp of ẏ water/ but when it is born ether in ſhyppes/ oz is ſet aboue the fyrr raft: How that this tymbre was founde/ there is a cauſe to know it. The renowmed and noble Ceſar/ when he had an hoſte about the alpes / he cōmanded ẏ inhabitantes there that were vnder hym/ to finde vitales. But there was a faſt toun/ named Laringum/ and the mē of the town truſtyng to theyr naturall defence/would not obey the commandement of Ceſar. Therfoze the cheſe capitayne commaunded ẏ gariſones to beſedge it. But there was before the gate of the towne/ a tour made of thys tymbre/made of diuerſe beames/one goyng croſſe ouer an other. And it was very hygh/and in faſſhon after the making of a bzoche oz a ſteple/that is great beneth and ſmall aboue/ſo that a man myght put back agyn them that came vp/both wyth ſtones and clubbes. But when it was perceyued that they had no other wepenes but ſtones & clubbes/and ẏ they could not caſt far from the wall/ by the reaſone of the heuynes / the commandment was geuē/ẏ faggoters made of ſmall bzuſſhe/ſhuld be ſet a fyre/ and layd to the holde. The ſouldyers dyd that ſpedely. But as ſoun as the flame had taken holde of the faggottes/beſyde the tymbze/ and went vp in to the ayre a loft/it made all menn thynck that all the hole heap ſhuld fall by and by. But when the flame went out of it ſelf/and ſo was quēched/ and the tour appered vntouched/ Ceſar woundering greatly/commāded ẏ they ſhould be compaſſed round about/with out the caſtyng of dartes. But when the townes men compelled by fere/ had geuen vp and yelded them ſelues/it was demanded of them from whence the wodde came/ which woulde not be hurt vō ẏ fyre. And then they ſhewed thē thoſe trees where

of was

of was great plenty in ẏ place. Thus far hath Uitruuius writen of ẏ larche tre. We may se now ẏ ether ẏ olde writers haue erred sore in tellyng ẏ propertíes of ẏ larche tre/or elles ẏ new writers know not ẏ ryght larche tre. But I thynck ẏ lyghtly there is no tre better knowē vnto ẏ moste parte of ẏ new writers of plantes thys day/thē the tre called larix is. The hyghe duche call thys tre ein lorchbaū or ein lerchbaū. They ẏ dwell about Tridēt call ẏ rosin of it larga/ & there is a place as Bellonius ẏ Frēchmā wryteth ẏ is called at this tyme ballarir. Whiche thyng may be takē/ ẏ ẏ Larix tre is not gone out of knowledge nether in Itali/nor in Frāce/nor in Germany: wherefore it is rather to be thought ẏ ẏ olde wryters markyng not so diligētly as they ought to haue done one exāple/ haue fallē into a false beleue/ out of whiche as of a great tre many branches of errores haue sprōg out afterwarde. Beside ẏ ẏ tymmer of ẏ larche tre which is very good beutuus & profitable for bildyng: it gyueth also ī. exceding holsom & profitable medicines/ where of ẏ one is ẏ comē turpētine/ & ẏ other is ẏ famus medicine called Agarick. Mathiolus writeth/ ẏ where as he hath bene/ ẏ the mē ẏ gather ẏ moyst rosen of ẏ larch tre/ vse to bore a hole wyth a long perser euē vnto ẏ harte of the tre/ & vnder ẏ hole to set a vessel made of ẏ barck of ẏ pichetre/ to receyue ẏ rosin ẏ cōmeth furth there in. But in Rhetia where as I haue sene the maner of gathering of ẏ comē turpētine/ is thys: They cut an hole depely douwarde in ẏ larche tre/ wō an hatched & a chysel/ so great ẏ will holde a great olial of ẏ rosin. Whē ẏ hole is full/ they take it out wō ladles & spownes/ & put it into vesselles. Antonius Trauersus a ryght Gētlemā of ẏ coūtre of Rhetia/ whē as I lay in hys howse/ restyng me after my great labours ẏ I had taken in seking of herbes in ẏ alpes/ tolde me for a suertie/ ẏẏ carpēters of that coūtre knowyng the holsomnes of the rosin/ when they chance vpon any plenty of it/ whilse they cut the larche trees/ drynck largely there of/ and becom as drōken therewō/ if they had dronken a great deale of strong wyne. Dioscorides writeth that the rosine larche tre receyued in/ by lycking/ is good for the olde cough. Many vse it now/ wyth great profit agaynst ẏ stone and the diseases of the kydnes in the stede of the ryght turpētine. Aetius writeth thus of all rosines. All kyndes of rosine/ hete/ dryue away/ softē/ drawfurth and opē/ and heal woundes and bynd them together/ muche more then ware doth. And Galene in hys booke de simplicibus medicamentis writeth thus of rosines. All rosines do heate & make drye. But they differ one frō other. The rosine of ẏ lentiske tree called mastick/ deserueth worthely ẏ chefe prayse amōgest thē all. Amōgest other rosynes/ it of ẏ turpētinetre is best. It hath an open or manifest byndyng/ but not so muche as mastick hath/ but it hath ioyned wō it a certayn bitternes/ whereby it rypeth more thē mastick doth. & by ẏ meanes of ẏ same qualite/ it cā scour so ẏ it cā heale sores & scabbes/ & it draweth more thē other rosines/ because it is also of finer partes. And ẏ same Galen in ẏ thyrd boke de medicamētis secūdū gña writeth thys sentēce. Of these kindes of rosin is/ is ẏ which called larigna/ ẏ is rosin of ẏ larche tre which is moyster/ or more liqued/ but of ẏ substāce of ẏ moyst rosen of ẏ pichtre/ which ẏ grossers sell for turpētine thē ẏ know not ẏ one frō other. But ẏ rosyn both in smel & tast & working is sharper & quicker thē turpētine is. There fore the rosin of the larche trehath a like vertue with thys and wō the turpentine/ but it hath a greater poure in dryuing away & a more subtile/ or fyner substāce.

Of

Of Agarik.

BEllonius woundereth that any man dare holde ẏ Agarik doth growe in other trees then in the larche tre/but hys meruelyng is again to be merueled at/ seyng ẏ good autores wryte/ẏ it may be found also in other rosin bringing trees. But thys do I thincke/ that the best Agarick that is this day/is foũd in the Larche tre. Agarik is soulde very dere bothe in Itali/Frãce/Germany and Englãd. Wherfore they that would take ẏ paynes to sayle to Norway (whiche is nerer vnto England/thẽ is ether Rome or Compostella) they myght bryng many thynges from thence more profitable for the realme of Englãd/ then that which some bring from the above named places. For beside many diuerse kyndes of herbes and rootes which growe there in great plenty/ and may be gotten wyth a small coste/ the values of the symples well estemed/there may a man haue not only most excellent turpentine of the comẽ sort/but also the moste precious Agarick. If no other men will take the paynes to bring this commodite vnto theyr contre/I will aduise the falconers that go to Northway/ that both for theyr own profit and for theyr countreyes/that they learne to know ẏ Larch tree/ that they myght bryng into England not only good comen turpentine/ but also costly and precious Agarick. If any man will take the payn to gather Agarick/ let him first learne wel by the forewriten descriptiõ to know the Larch tre/ and then marke it that I shall tech hym in these wordes immediatly folowyng. Agarike is the same/in a larche tre that brueche as the Northern Englishmen call it / or as other call it/a todstole/is in a birche or a walnut tre/where of som make tunder bothe in England and Germany for their gunnes. Agarick as it is very precious/so is it not very cõmen nor good to finde/ for som tyme a man shall se in som places a thousand trees/erhe kynde one that hath Agarick growyng vpon it. It groweth moste commenly in olde trees and in suche/as are growing in hyghest cliffes rockes and toppes of mountaynes of al other. It groweth neuer in ẏ bughes of the tree/ but vpon the bole or body of the tre/som tyme higher and som tyme lower/ as other thynges lyke mushrum mes/todestooles or bruches do. The only tyme of gatherynge of Agarick is in the end of haruest/ when as it is dry and full rype. It that is gathered in the summer and in the spryng/ except it be of the last yearis grouth/ is both vnholsom for mans body/ and the same can not be gathered without the great ieperdy of the gatherer/ for then it is full of water/ which when it cõmeth furth/with a perillus vapor ẏ it hath/it smiteth in to the heade and maketh hym very syke. And as the waterish vnrype Agaricke is vnholsom/so it that is passed two yeares olde/is of no pryce nor value.

brueche.

brueches

Of Agarick out of Dioscorides.

THere are two kindes of Agarick/the one is the male/& the other is the female. The female whiche is ẏ better/ hath right or streygth orders/or lynes/of veynes/goyng within it. The male is rounde and faster fastened together. Bothe ẏ kindes haue a swete taste at the first tastyng/but afterwarde/it turneth into a bitter taste. The nature of Agarick is to bynde

together

together & to heate. It is good for ỳ gnawinges in ỳ belly/ for rawnes & for burſten places & for thē ỳ are bruſen & hurt with falling. The vſe is to geue a ſcruple in honied wyne/to them that haue no ague/and with mede to them that haue a feuer. It is alſo good for them that haue ỳ blody flix/to thē that haue the guelſought or iaundeſſe/to them that are ſhortwynded/and to thē that are diſeaſed in the lyuer and the kydnes. We vſe to gyue a dram whē a mans water is ſtopped/if the mother be ſtrangled/or if a man be ill colored. It is taken with maluaſei when a man hath cōſumption or tiſyck and with oxymel or honied vinegre/when a man is cumbred with the diſeaſe of the milt. If the ſtomack be ſo flaſhe and louſe that it can hold no meat/then is it beſte to be taken alone/without any moyſture. After the ſame maner is it gyuen to them that belche out a ſoure breth. If it be taken in the quantite of two ſcruples & an half/with water/it ſtoppeth vomityng of bloode. If it be taken with honied vinegre/in lyke weyght/ it is good for the ſciatica and the payn in ioyntes and the fallyng ſikнes. It bryngeth alſo doun to wemen theyr ſyknes. In the ſame quantite it is good to be taken againſte the wyndēnes of the mother. If it be taken before the ſhakyng of an ague/ before the fit come/it taketh the ſhaking away. The ſame taken in the quātite of a dram or two with mede/purgeth the belly. It is a good remedy againſt poyſon taken about the quātite of a dram with a drinck well dilayed with water. It is a ſpeciall remedy againſt the ſtyngyng of ſerpentes and for ỳ biting of ỳ ſame if it be dronkē in ỳ quātite of one ſcruple & an half with wine. Galene writeth alſo that if Agaricke be layd vnto with out/ that it is good for the bytyng and ſtyngyng of a ſerpēt. Meſue writeth that Agarick is hote in ỳ firſte degre & dry in ỳ ſeconde. It is gyuē in pouder ſayeth Meſue/ from one dram to two/but in broth from ij. drammes to fiue.

Of the herbe called Laſerpitium.

Haue nether ſpoken with any man/nor rede in any writer of this our time/ that durſt ſay that he had ſene ỳ ryght Laſerpitium/wherof Theophraſt and Dioſcorides make mention of. But Ruellius iudgeth that the vertuous herbe called Angelica is Laſerpitium gallicum. If there be any Laſerpitium ether in Fraunce or Germany/ I would rather take Pillitori of Spayn called of the Duche meiſter wurtz/to be Laſerpitiū then angelica/becauſe it hath leues more like perſely thē Angelica hath. If any man trauayl in to farre countres/ & woulde learne to know the ryght Laſerpitium/let hym well marke theſe deſcriptiones which I ſhall now trāſlate out of Dioſcorides and Theophraſt/& he ſhall the ſoner come by the true knowledge of it. Laſerpitium groweth in Syria/Armenia/Media/and Lybia/ with a ſtalck lyke a ferula or fenelgyant/which ſtalck they call Maſpetum. It hath leaues lyke Perſely/and a brode ſede. The iuice that cometh out of ỳ ſtalck & roote is called Laſer. The ſtalcke is called Silphiō/ ỳ roote Magudaris/& ſom call the leafe alſo Maſpetū. Theophraſt deſcribeth Laſerpitiū thus. The roote of Laſerpitiū is manifolde & thicke. It hath a ſtalck as ỳ ferula hath/& a leafe whiche they call Maſpetū lykeſynto Perſely. The ſede is brode/& is of ỳ faſhiō of a lefe ſuch as ỳ which is called the lefe. The ſtalck

periſ-

Laser seu Laserpitium.

perished euery yeare as the stalck of ferula doth. The rote is couered wt a black skinne. I can fynd no more in these two auncīēt writers cōcerning the descriptiō of Laserpitiū, but these few wordes wiche I haue now rehersed vnto yow. By these wordes of Dioscorides and Theophrast, Matthiolus and al other that hold ẏ Benzoin is ẏ swete Laser of Cyrene, are reproued and founde fauty in a great error. For Dioscorides & Theophrast make Laserpitiū an herbe, and such one as dieth euery yeare concerning the stalkes and top at the leste, and Laser to be the dryed iuice of an herbe, when as we know by the stickes & peces of wod ẏ we finde oft in Benzoin or Belzoin, & by the experiēce of Lodouicus Romanus (whome also Matthiolus allegeth, gyuyng therby other men wepens to feight against hym self) ẏ Belzoin or Benzoin is the rosin of a tree, and not the iuice of any herbe. But as for assa fetida, I wil not deny, but ẏ it is Laser medicum or Syriacum, as Matthiolus & other writers haue taught in theyr wrytinges.

The properties of Laser and Laserpitio.

The roote heateth, and in meates is hard of digestiō, and noysum to the blader. If it be layd one wyth oyle, it is good for bruised places and wyth a cerote or treat made of ware: it is good for hard lumpes and wennes, with oyle of Ireos it is good for the sciatica, or with the cerot of priued floures. If it be sodden in vinegre and laid to with a pomgranat pill, it is good to take those thynges away that grow to muche about the fundamēt. If it be dronken, it withstandeth poyson, it maketh the mouth smell well, if it be menged with salt or with meat. The best Laser is rede thrōw shynyng lyke vnto myrr, not grene, myghty in smell, of a pleasant taste, and when it is steped, it wateth easely white. The iuice dryed and hardened it is beste. The leues deserue the second prayse, and the thyrde the stalck. For it hath a sharpe poure, it maketh wyndenes, it healeth a scald heade, if the place be anoynted with it, and peper wyne and vinegre. It sharpeneth the eyesyght, and if it be layd to with hony, it healeth the cataract of the ey, or the haw in the eye when it is in the begynnyng. It is good to be put into the holes of the tethe, for the tuthe ache, or to be bound about in a cloth with Olibano or Frānckincense. It is also good to washe the mouth with it

and

and hyssop sodden with fygges in water and vinegre. It is good to be put into the wound of them/ that are bitten of any wod or mad beaste. It is myghtely good against the poyson of arrowes or dartes/ and against all beastes/that cast out venem ether dronken or layd to with out. It is dabbed about the stynginges of scorpiones/ with oyle well menged/ or tempered. It is layde vnto deadely burninges/if they be a litle holdē and constreyned together before/ and with rue nitre and hony/ or by it self/ it is also layd to carbuncles. If ye cut a circle rouñd about aguayles or any hard lumpes/and make this medicines soft with the broth of figges or menge it with a cerot/ it will pull them away. With vinegre it healeth the foul skurf of the skinne. It healeth also outwaxynges or to growinges in the flesshe and the swelling flesshe about the nose thrilles which is called polypus/if that it be layd to a certayn dayes with coperus or verdgrese. It helpeth ẏ old roughe scurfenes of the iawes. If it be takē dilayed with water/it healeth quicly ẏ horsenes of the voice. If it be layde to with hony/it healeth ẏ Uuula. It is good to be gargled agaynst ẏ squinsey with mede. They that vse to eat of it loke much more freshly/thē they had won to do/and with a better color. It may be gyuen with great profit agaynst the coughe/ in a soft eg/ and against the pleuresi in suppinges/ and against the iaundes and dropsey with dried figges. The same dronken with wine peper and olibane or ryght frankincense dryueth away the trymlyngh and shaking of agues. It is gyuen in half a scruple weyght to them whose heade stādeth backwarde. If any horsleches or lougheleches cleue to a mans wesand/thys/if it be dronken/ will dryue them doun/if a man will make a gargle with it/and with vinegre. It is good to be dronkē for milck that is clodded and run together in lumpes. It is good for the fallyng sickenes/dronken with oxymel or honied vinegre. If it be dronken with peper & myr/ it bryngeth downe floures. If it be takē with the kyrnelles of grapes/it stoppeth the belly. If it be gyuē with lieghe/ it is good for places that are sodenly shronken together and bursten. It is resolued or melted with bitter al mondes/ or with rue/ or hoote brede for to make drinkes of it. The iuice of the leues will do the same/but not so effectually. It is good to be chowed with oximell or with hony and vinegre to help the throte/ when as the voice is horse or dulle. It is sayde that there is an other Magudaris in Lybia/ and that the root is lyke Laserpitio/ but that it is not so thyck/sharp and spongous/ out of whiche no iuice floweth furth. It hath like vertu with Laserpitio. If a man will compare these vertues with them that the later writers gyue to maisterwurt or pillitori of Spayn/he shal fynde ẏ there is as great agrement betwene theyr properties/as is betwene theyr formes & descriptiones. But of thys matter I intende God willyng to speake more largely an other time.

Of the herbe called Lathyris.

Lathyris putteth furth a stalck of the length of a cubit/and a fingre thyck/and holow within. There grow in the top thynges lyke wynges/and there grow out of the stalcke/ longe leaues lyke almondes leaues/ but broder and smother. They that are in the hyghest toppes/are found lesse/ in the lickenes of Aristolochia or of a long Iuy lefe. It bringeth furth

Lathyris.

fruite in the toppe in the hyghest braunches/ whyche is notable by the reason of iij. cases or vesselles that the sede is in. The fruite is round as capers/ where in are cõteyned rounde cornes diuided one from an other/ by fumes ẏ rynne betwene. The sedes are bigger thẽ greate bitter tares called erua/ & roũde. And whẽ ẏ barck is takẽ from thẽ/ they are whyte and swete in taste. All the hole bushe is full of milck/ as the herbe called Tithymalus is. Thys description agreeth well with the herbe whiche is called in Englishe spurge/ in Duch springkraut/ in Frenche espurge/ of the apothecaries catapucia minor/ not bycause it is little/ but because it is lesse then ricinus/ whiche is called catapucia maior. But the figure whiche that Matthiolus setteth for Lathyri/ agreeth not with this description. For the leaues are not very lyke almonde leues/ nether broder then they be: But perauenture hys karuer hath begyled hymas karuers and paynters haue begyled other men before this tyme.

The vertues of spurge out of Dioscorides.

Spurge or seuen granes of spurge taken in pilles with figges or dates/ purge the belly. But he that hath taken them/ must afterwarde drynck cold water. They draw down choler/ fleme/ & water. The iuice taken out/ as the iuice of Tithymal: is taken furth/ and dressed/ hath the same worckyng. The leues are sodden with a cock for the same purpose.

Out of Actuarius.

Spurge purgeth thynne fleme behemently. Fiftene of the greater cornes/ are geuen at ones/ and xx. of the lesse cornes. They that wolde be effectually purged/ let them chow them. Let thẽ that desyre not to be so gretely purged/ swalow them hole ouer specially/ if he that taketh them haue a weke stomacke. Aetius hath ẏ same wordes and sentence of Lathyris that Actuarius hath. Where-

fore

refore it appereth that Actuarius a later writer then Aetius/took it that he wrote out of Aetius.

Of the herbe called Lauer or Sion.

Sion otherwise called lauer/ is fould in waters/with a fat bushe ryght vp with brode leues/ lyke vnto the herbe called Hipposelino / but lesse & well smellyng. The herbe called in som place of Englād beiragges/ agreeth in al poynites with this description. But so doth not the herbe called in Englishe brooklyme/ & in Duche bauch pung/ for when as Sion is described to be a ryght vp growyng herbe with leues lyke hyposelino: broock lyme crepeth moste comely by the grounde and hath a lefe nothynge lyke vnto hipposelino. Wherfore Amatus gyueth an vnryght duche name vnto Siō/when he calleth it bauchbungē or pūgen/as the Duche mē also did before hym of whome he learned to call Sion bauchbungē. I meruell that Matthiolus maketh Syon with sedes in litle coddes/when all the Syon that euer I could ether se/in England/ Germany/ or Itali/ had euer sede in ỹ top after the maner of Persely/ with out any coddes. Wherfore I reken that his Syon is not the ryght Sion. Syō is not only so lyke a kynde of Selinon/called hipposelinon or olus atrum in the leues as Dioscorides writeth/but also so lyke Selino or Apio in the stalck and top/& sede/that som haue taken it for Elioselino/and haue named it waterpersely. Whiche name were good to be receyued in England that the herbe myght ỹ better ther by be knowē/thē bi ỹ name of beiragges.

The vertues of water Persely.

The leues of Syon ether raw or sodden/ if they be taken in/ they breake the stone and dryue it furth. They moue men to make water. They are good to help women to theyr sycknes. They are also good for to help the byrth to come furth. If they be taken in mete/ they are also good for the blody flix.

The Laurel or Bay tre.

Laurus is named in Greke δαφνη, in Englishe a Bay tre or a Laurel tre/in Duche ein lorben baum/in Frenche vng laurier. The leaues of the Bay tre are alwayes grene/and in figure and fashon they are lyke vnto scala celi/ and to periwincle. They are long and brodest in the middest of the lefe. They are blackishe grene/ namely when they are olde. They are curled about the edges/ they smell well. And when they are casten vnto the fyre/ they crake wonderfully. The tre in England is no great tre / but it thryueth there many partes better and is lustier then in Germany. The berries are allmoste round / but not alltogether. The kirnell is couered with a thick black barke/which may well be parted from the kirnell.

The vertues of the bay tre, and it that groweth out of it.

The bay leaues haue the vertue and strengthe to hete / and to soften/ wherefore the broth of them is good to sit in / for the diseases of the mother and of the blader. The grene leues of the bay tre binde som thyng. And if they be layd to when they are broken/ they hele the stingyng of bees/ and waspes. The same layd to with perched barley and brede/ swage al inflãmationes or hoote burninges / but if they be dronken / t hey make all that is in the stomack go furth/ and mone a man to vomit. Bay berries hete more then the leues: therefore if they be bruled and put into an electuary mayd with hony / and sodden with Maluasei / they are good for a consumption / and for them that are short wynded / and for all reumes that fall into the lounges and breste. They are good to be dronken in wyne/ agaynst the bytyng of scorpiones. They weish out frekles. The iuice of the berries with old wyne and rose oyle/ is good to be poured into the eares agaynst the ache of them/ and the hardnes of heayng. Men vse to put them into medicines which refreshe them that are wery/ or tyrede/ and vnto oynmentes that scatter or driue abrode. The barke of the roote/ breaketh the stone/ and it is perillous for weomen with chylde. It helpeth them that are sycke in the leuer in the quantite of a scruple and an halfe if it be dronken in wine. Besyde these vertues that Dioscorides gyueth vnto bay berries. Auicenna writeth that the oyle of bay is good for the heade ache/ for the Morpheu / for the tyngyng in the eare. The oyle also maketh men vomit. It is good for the shakyng of an ague: the bay berry is also a remedy against all poyson. Dioscorides wryteth of the oyl of bay or Lauriell oyl thus. The bay oyl is better that is fresher / and hath a greater color/ and that is moste bitter and sharp. The pour of it is to heale and tho soften. It openeth the breth holes of the veynes. It driueth away werynes. There is no better remedy agaynst al the diseases of the synewes/ coldes / fallinge down of humores / the ach in the eares / the diseases of the kydnes or neres/ that come of coolde / then this oyle is if it be layde to. But if it be dronken it stirreth a man to vomit. Mesue writeth of bay oyle thus. The oyle of Barberries is good for the ache of the lyuer/ and for the migram or ach of the one syde of the brayn / when as they come of could cause. It is also good agaynst the payn of the great gut / of the mother and of the milt. The later writers holde that it is good against scalles and skurfe/ and worms/ scabbes/ scalles an wheles/ and ploukes.

Of Lentilles.

Lens is called in Greke Phacos/ in Englishe a Lentil or Lentilles/ in Duch/ Linsen/ in Frenche Lentille. Lentil is a bushy and thick pulse with leues lyke vnto a fitch or a tare/ but lesse. The floures are purple in white. It hath litle coddes somthyng

Lens.

thyng flatt/ wherein are cõteyned in euery one/ about iij. or iiij. granes in figure flat/ lyke an halfpẽy/ but som thyng rysyng in bignes toward the middes/ as a litle cake or bannock is/ which is hastely baked vpõ ẏ harth/ the sede is redish. They are far deceyued/ which haue vsed ẏ gre at gardin or Spanishe lentilles/ wherof some are whyte/ for ẏ whyte Orobo/ for they wãt bothe figure & also ẏ vertues of Orobus. Lentilles grow in great plẽty in Cambridge shyre/ & all thyrow Germany where as they are husked and vsed for a meat.

The vertues of Lentilles.

THe oftẽ vse of Lentilles in meate/ maketh dull the eyesyght. They are harde of digestion/ and vexe the stomack & fill it with winde. If they be sodden with theyr shilles vntaken of/ they stoppe the belly. They are best to be eaten/ ẏ are moste easely digested/ and when they are steped make the water nothyng black. They haue a property to bynde together/ by reason wherof they stop the belly/ if the shelles be taken away before/ and they be throwly soddẽ/ & the first water be castẽ away (for the former brothe louseth the belly. They make a man dreame troublesom dreames. They are euel for ẏ heade/ for the synewes and the longes. They will worke better in the stopping of the belly/ if ye put vnto them vinegre/ Endiue or porcellayn/ or rede betes or myrtilles/ or the shell of pomgranates/ or dried roses/ or medlers/ or seruices/ or bynding peres or quinces/ or succory/ or plantayn/ and hole galles/ or ẏ berries of Sumach. And all these thynges must be casten away after the sethyng. But the vinegre must be very sore sodden therwith/ or elles it will trouble the belly. Thyrtye granes of Lentilles shelled/ are good against the ouercastyng of the stomack. If they be sodden with perched barley mele & be layde to/ they swage ẏ ache of ẏ gout/ & glueth together corners & hollow places of woundes layde to with hony. They burst vp crustes & scour sores. If they be sodden with vinegre/ they driue away wẽnes and hard swellyngges. With a quince of Melilote/ they helpe the inflammationes of the eyes and fundament/ so that rose oyle be put thereto. With few water they are good for wheles/ and for rynnyng and freting sores/ and for the wyldefire and for the kybes. They are also good for the pappes or brestes that haue clodded or clustered milck in them/ and for to much plenty that rynneth out/ if they be sodden in water of the see/ and layd to. Auicenna writeth that

Lẽtilles make grosse bloode and thick/and that muche vsing and eatyng of them brynge̅th the lepre.

Out of Galene.

O man maketh brede of Lentilles/for they are drye and brittel/and haue a byndyng huske or skinne/the whiche is as it were theyr flesshe. And it hath a grosse & erthly iuice/ and a small tarte qualite. But the iuice that is within the Lentilles/ is contrary vnto bynding. Wherefore if any man set thē in water and season/the water with salt fisshe bryne/or oyle/and take that water/ the same will make a man louse in the belly. Twyse soddē lentilles stoppe the belly/and strenghten the guttes/ and all the hole belly. Wherefore they are good both for the comen and the blody flix. But the shaled or husked Lentilles as they haue loste theyr streynght in byndyng and suche thinges as folow there vpon/ so do they noryshe more then they that haue theyr huskes vpon them. But they make a grosse and euel iuice/ and they go thorow slowly.

Of duckes meate.

Ens palustris is called in greke phakos epitō telmatōn/ in Englishe duckes meate/ in Duche mer linsen. Lens palustris/ as Dioscorides sayeth/ is found in waters that rynne not/ but stand still/and that it is a certayn mosse like vnto a Lentill. Thys wede is well knowen in England/ and specially of them that haue pondes/ for in the later end of sommer/if men take not great paine / all the poudes will be couered ouer with duckes meat.

The vertues of duckes meat.

Uckis meate hath a coolyng nature / wherefore it is good to be layd to empostemes and gatheringes of humores that ryn to one place/ to the wylde fyre or greate burninges/to the gouty both membres alone and also with the mele of perched barley. It gleweth or bindeth or maketh fast the bowelles of yong childer. Galene writeth that duckis meat is of a coulde and a moyste temperature/ and in a maner is both could and moyst in the second degre.

Of

Lentiscus.

THe Lentisk tre is not described of Dioscorides/ nor of Theophrast that I haue sene as yet nether of Pliny. Therfore I will describe it as well as I can/ accordyng to the syght that I had of it where as I saw it growyng in Bonony. The tre that I saw/there was but a low tre/ & the leaues of it stand in such order as the ash tre leues do/ that is euery one/ all molte ryght ouer in order agaynst an other/ sauyng that one standeth a litle beneth it/ that standeth on the other syde. With theyr maner of standyng euery payr representeth a cople of byrdes wynges stretched furth redy to flie/and the ely then/when as they are pressed furth vpon a booke. The proportion and color of the lefe is not vnlyke vnto the lefe of periwincle/ sauyng that it is muche lesse. Pliny in the xvii. booke of hys naturall History/and in the xxv. chapter/ alledgeth these iij. verses of Cicero/where by a man may know som properties of the Lentisk tre.

Illum uero semper uiridis semperq; grauata,
Lentiscus triplici solita est grandescere fœtu,
Ter fruges fundens, tria tempora monstrat arandi.

The meanyng of these verses is thys. The lentisk tre which is allwayes grene/and burdened/ and hath vsed to were greate with a threfold fruite/ whilse it bryngeth furth frute thryse/ it teacheth or sheweth thre tymes of plowyng. Matthiolus the Italiane describeth the lentisk tre thus. The lentisk tre is thyck both in bowes & in leaues/ and ẏ twygges ẏ are in the top/ bow downwarde agayn towarde the erth. The leaues are lyke vnto the leaues of the fistik tre / of a greuous smell/fat and bruele and blackishe grene. But about the edges they are rede as it were wyth litle veynes. It is allwayes grene. The bark is somthyng redishe/ bowyng and toughe. It bryngeth furth after the maner of the turpentine tre/ besyde the berries/litle coddes wrythen inward after the fasshon of an horne/ where in is inclosed a clere moysture/which in continuance of tyme is turned into litle beastes/ lyke vnto them that come out of the coddes of the elm and turpentine tre. All the hole tre hath an ill sauor.

The vertues of the Lentisk tre.

Of the herbe called Lepidium or Dittani.

The hole Lentiske tre hath a byndyng poure/ for the leaues/ the bou-ghes/ the sede/ the bark and the rootes are all like in propertie. The sodden iuice of it may be made thus. The leaues/ the barke/ and the roote are sodden in water/ when they are sufficiently sodden/ and couled afterwardes/ the leaues are casten away/ the water is sodden agayn vntill it be as thyck as honye. The mastik tre wyth hys bindyng property is good agaynst castyng out of blode/ agaynst the comē laxe/ and agaynst the blody flix/ if it be dronkē. It is good for ẏ rynnyng out of blood from the mother and for the fallyng down of the mother/ and of the fundament. In all thynges it may be takē in the stede of Acacia or Hypocistis. The iuice of the bro-ken leaues doth the same. The broth by layng it to in bathyng/ filleth vp hol low places/ and fasteneth together agayn broken bones. It stoppeth fre-tyng sores/ it dryueth furth water. It fasteneth ẏ louse tethe/ if they be was-shed wyth it. The grene twigges are good to pik teth wyth all in the stede of stickes and strawes and other tooth pickes. There is an oyle made of the sedē/ whiche is good to be vsed whē any thyng had nede of stoppyng or bin-dynge. The mastick tre bringeth furth a rosin which is called Lentiscina or masticke/ of the cōmen sort Mastix/ or mastik. Mastik is good to be dronkē of them that spit blood/ & for an old host or coughe. It helpeth the stomack/ but it maketh a man belche. If it be eaten/ it maketh a mans brethe sauor well/ it byndeth well together the goumes that are to louse. The best and the greatest plenty of it/ groweth in Chio or Scio as it is now called. The beste is it that is clere/ and shyneth/ and is whyte as virgin wax is/ brittle/ well smellyng/ and crackyng: the grene is not so good. Som vse to conter-fit mastick wyth frankincense & wyth the mixtur of the rosin of a pinaple. Galene writeth thus of mastick. That whiche is whyte and comenly called Chio or of Scio/ is made allmost of ij. contrary qualites/ that is to wet/ of a byndyng and a softenyng property. And there for it is good for the inflam-mationes of the stomack/ guttes/ and liuer/ as a thyng that is hote and dry-e in the second degre.

Of the herbe called Lepidium or Dittani.

Epidiū is called in Englishe Dittani/ but foulishly & vnlearnedly/ in Duche Pfefferkraut that is peper-wurt/ because it is so excedynge hote/ whiche name were more fitter in Englishe for thys herbe then the name of Dittani/ that the name of Dittany myght abyde proper vnto ẏ ryght Dittano/ whiche begyn-neth now to be set and sowen in England. Dioscor-des leuyng out the description of Lepidium/ sayeth these wordes/ gnorimon batinion esti/ ẏ is to say/ it is a well knowen herbelynge/ whiche worde herbelyng semeth to priuely warne vs that the herbe that Dioscorides meaneth of here/ is rather ẏ Hi-beris Democratis/ thē ẏ Lepidium ẏ Pliny describeth. For Lepidiū ẏ Pli-ny describeth is no herblyng/ but a long & a great herbe. Pliny describeth his Lepidium thus. Exit in bicubitalem altitudinem, folijs laurinis, sed mollibus. Vsus eius est, non sine lacte. Lepidium goeth vp into the length of ij. cubites/ & hath leaues lyke bay leues but softer. It must not be vsed without milk.

Thys

Lepidium magnum.

Thys description agreeth very well vnto our Dittany. Paulus Egineta calleth ỹ herbe Hiberis/ whiche Pliny calleth Lepidium as hys wordes here folowyng will bere witnes. In totum hos (sayeth he) sanitati restituit, Iberidis herbæ vsus, quam lepidium, alij agrio Cardamum appellãt. Quæ verò apud nos fruticosa nascitur, similibus lauri folijs & multo amplioribus, respondere, multa experimenta testantur. That is/ the vse of the herbe is Iberis restoreth these men perfitly to theyr helth agayn/ thys herbe is called of som Lepidiũ/ of other agrio cardamum. But many experimentes or proues bere witnes that the bushy one that groweth vñ vs/ with leues lyke bay leues but greater/ answereth not only in the sciatica/ but also in other old diseases. [Thys Lepidium that Pliny & Paul describe/ groweth plentuously about the water syde that rynneth thorow Morpeth in Northumberland/ in suche places as great heapes of stones are casten together wyth the myght of a great spat or floode.]

The vertues of Lepidium.

I Nede not to wryte any more of the vertues of Lepidium/ that I haue done before/ seyng ỹ Pliny and Paul gyue the same vertues to Lepidium that Democrates/ Galene and Archigenes gyue vnto Iberis. Therfore they that will know more of the vertues of Lepidium/ let them rede ỹ chapter of Hiberis. The Germanes in som places take the iuice of thys herbe and menge it with vinegre & salt/ and make a sauce therof for rosted flesbe as in Freseland/ som make a sauce of redco for sodden meat.

Of *Rosmary.*

Ibanotis Stephano matike/ called in Latine Rosmarinus/ is named in English Rosemari. Rosemari (as Dioscorides sayeth) putteth furth smal braunches/ and about them small leues/ thyck/ long/ whyte in vnder/ and grene aboue/ with a strong sauor.

The vertues of Rosmary.

Rosma-

Rosmarinus.

ROsmary hath an hetyng nature / Rosmary healeth ỳ iaundes / if ỳ broth or water that it is soddē in / be dronken before a man exercyse hym self / and after that he hath exercised hym self / entre into a bath / and drynke vnwatered wyne after. Men vse to put Rosmari in medicines ỳ dryue werisumnes away / and into the oyntment called Gleucinum. The Arabianes as Serapio witnesseth / gyue these properties vnto Rosmari. Rosmari is hote & drye in the thyrde degre / it is good for the colde reum that falleth from ỳ brayn / it heateth and maketh fyne or subtil. It dryueth wynde away / & stirreth a man to make water / and bryngeth down weomens floures / it openeth the stoppynges of ỳ liuer of the milt and the bowelles. Tragus the Germany writeth that Rosemary is a spice in the kitchines of Germany / and not without a cause. The wyne (sayeth he) of Rosmari / taken of a woman / if she will fast iij. or iiij. houres after / is good for the payn in the mother / and agaynst the white floures if they come of any inwarde impostume. It openeth the lung pipes / and it is good for them that are shortwynded. It helpeth digestion / and withstādeth poyson. It stancheth the gnawyng of the belly / it scoureth the blode / and if a man will go into a warm bed after that he hath dronken of it / it will make a man swete. If that Rosemary leues be soddē in wyne / they will do ỳ same. The conserue made of the floures of Rosmari / is good for them that swoun / & are week harted. The water of Rosemary as the same Tragus wryteth / is good for them ỳ for hoarsenes haue loste theyr speche. Rosemari is also good o withstand trynblyng of the membres / & ỳ dulnes of ỳ heade.

Of the herbe called Ligusticum.

LIgusticum which some call Panaceam / and other Panaces / groweth muche in Liguria in the mount Appennine / nere vnto the alpes / where vpon it hath the name. The inhabitantes there about call it not without a cause Panaces / because both in the roote and stalck / it is lyke Panaci heracleotico / & hath the same vertues that it hath. It groweth in hygh and sharp or rough mountaynes / & in shaddowy places / and specially about ryuers / or as other textes haue / about

about diches. It hath a small stalk full of ioyntes/ lyke vnto dill/and leues in the goyng about lyke vnto Melilote/ but softer / well smellyng / smaller about the top/and much diuided. In the top there is a bushy or a spoky top/ where in hãgeth black sede sound and somthyng long lyke vnto fenel/ sharpe in taste/in smellyng lyke spyce. The roote is white / and well smellyng lyke vnto the roote of Panacis heracleotici. Thys herbe dyd I neuer se in England/nether in Germany/but it that I saw in Italy / was not lyke it/ that Matthiolus setteth furth. For it that I sawe/had leues thyse as byg as it ỳ Matthiolus sheweth. There grew in it that I saw/all moste in euery place thre leues together/which were lyke vnto a kynd of lotus/or a clouer/ or a trifoly. As far as I can mark as yet/ the herbe that I saw/agreeth better wyth the description / then it that Matthiolus hath caused to be paynted/but let other that haue sene ỳ ryght Melilote (where of I meruel that Matthiolus hath not set out the figure as he doth of other herbes/ which he granteth that he knoweth/be iudges which of our two herbes is lyker vnto Melilote/ and let that be the ryghter herbe that hath the lyker leaues vnto Melilote.

The vertues of Ligusticum.

THe nature of the sede is to hete and to make rype. It is good for inward aches and swellynges/and for inflammationes/spe cially of suche as haue theyr stomack swellyng vp/ It remedieth styngyng of serpentes. In drynk it draweth down weomens sickness/& stirreth a man to make water. The root layd to/hath the same effect. It is very good for the mouth / wherefor the inhabiter there/where it groweth/vse it in the sede of peper/& put it in meates.

Of Lyuerwurt.

LIchen which comenly groweth vpon stones/is also called dryon/ it cleueth vnto watery stones/ or such as at the leste are somtyme syrynkled wyth water as a mosse. The colour is for the moste parte grene/ but somtyme yelowesshe grene / namely if the place be dryed where it groweth. To thys description agreeth well the herbe which is called in Englishe Liuerwurte/ in Duch Stein leberkraut or Brunleberkraut/in Frenche Hepatique/of the apotheca ries hepatica. If any man can not know thys Liuerworth by thys shorte description/let hym know it also by these markes. It rynneth lyke a grene lefe not only vpon stones/but also vpon a moyst ground/ wyth certayn bellishe swellynges/aperyng aboue the rest of the lefe. There groweth out of it a certayn litle twig/lyke as it were a stalke / in ỳ top where of are litle thyn ges like sterres. At the first syght the hole herbe loketh lyke vnto a lefe of the crympled lettuce.

The vertues of Liuerwurt.

Liche-

Lichen.

Marchantia

IF Liuerwoꝛt be laid to/it ſtoppeth blood/it ſtoppeth oꝛ holdeth back inflammationes oꝛ burnynge where wyth the places begyn to ſwell. It is a good remedy againſt the foul ſkurfe of the ſkin/If it be layd to wyth hony it heleth ꝑ iaundes/ and it ſtoppeth ꝑ flowynges of humoꝛes that bere the tong & the mouthe. Tragus wꝛiteth that liuerwort ſodden in wine is good foꝛ the diſeaſes of the liuer and longes/and that the pouder of it taken wyth ſuggar/ is good foꝛ the ſame/and it is muche better then the comẽ people thynketh/ agaynſt great hetes and burnynges.

Of the litle tre called Liguſtrum *oꝛ* Cypros.

CYpros (as Dioſcoꝛides ſayeth) is a tre wyth leues/ about the bowes/ lyke vnto the leaues of an olyue tre/but bꝛoder/ſofter/and grener. It hath white floures/ mo∫ſy/ oꝛ as ſom bookes haue gꝛowyng thyck together lyke cluſters. The fruite is black/ lyke older berries. The leaues haue a certayn byndyng in thẽ. Thys deſcription as I thynk and iudge wyth many other agreeth in all poyntes wyth the herbe/ which is called in Latine Liguſtrum/ in Engliſhe pꝛym/

pꝛym

Liguſtrum.

pzynt oz pzyuet / in Duche Beinholtzlin/in Frenche troesne. But Maſſarius Venetus in hys boke that he wziteth of fiſshes/denieth ſtyffly / that Cypzos is Liguſtrum. But hys reaſones that he bzyngeth to pzoue hys purpoſe wyth al: are not ſo ſtronge/but that they may be confuted. Hys firſt argument is thys. Both Dioſcozides and Pliny make Cypzum a ſtrange tree/ and aſſigne to it far and ſtrãge countres to growe in/as in Canope/in Aſcalone/and in Egypt. But Liguſtrum groweth euery where/ therefoze Liguſtrum is not Cypzos. Firſt Maſſarius ſayeth not truely in ſayng that Dioſcozides and Pliny make Cypzos a ſtrange tre/if he meane by ſayng ſo that they meant/ that it grew not in theyr countrees. Foz allthough Dioſcozides ſayeth that the beſt Cypzos groweth in Canope/ and in Aſcalone: yet it foloweth not/ that Dioſcozides denyeth that there is any Cypros growyng in Grecia oz in Italy. The ſame Dioſcozides wzyteth that the beſt Iris groweth in Illyrico and in Macedonia: doth it folow therefoze that he ſayeth that Iris groweth nowhere els but in Illyrico and in Macedonia. Thys firſt argument therefoze as ye ſe/is of no effect. And where as he ſayeth/ that Pliny maketh Cypzum a ſtrange oz fozen tre/which groweth not in Italy: he repozteth not truely of Pliny/ foz Plinies wozdes of Cypzos are theſe: Liguſtrum eadem arbor eſt quæ in oriente Cypros. Liguſtrum is the ſame tre that Cypzos is in the Eaſt. How ſhal a man then gather that Pliny ſayeth / that there is no Cypzos in Italy/ when as he ſayeth thus playnly as ye haue hearde that Liguſtrum is the ſame tre that Cypzos is in the Eaſte/ then if Liguſtrum and Cypzos be all one as he ſayeth: then/ when as Liguſtrum groweth in Italy/then groweth alſo there Cypzos. But Maſſarius expoundeth theſe wozdes: Liguſtrum is the ſame tre that is Cypzus in the Eaſte/ after thys maner: Ye muſt vnderſtand that where Pliny ſayeth the ſame: that thys wozde the ſame/ is as muche to ſay as the ſame in lyknes. Foz if he would that Cypzos ſhould haue bene Liguſtrum / he would not haue ſayde in the xij. booke/ Cypzos is a tre in Egypt wyth leaues of iuiuba/ when as Liguſtrum groweth euery where in Italy. Nether doth he hold in that place/that Cypzos is Liguſtrum/where he ſayeth: Quidam dicunt Cyprum eſſe arborem, quæ in Italia Liguſtrum vocatur. Some ſay that Cypzus is the tre whiche is called in Italy Liguſtrum. Theſe be hys argumentes where

with he would haue proued that Cypros and Liguſtrum were not all one. But to anſwer vnto to hys reaſones/ I are of hym or any other that holdeth hys opinion/where or in what place Theophraſte/ Dioſcorides or Pliny/or any other good writers of herbes/ vſed any ſuch phraſe or maner of ſpeakyng as thys. The lefe of Betony is an oke lefe/ or the lefe of veruyn is an oke lefe/becauſe the oke leaues are lyke vnto the leaues of veruyn and betony. Who dyd euer ſay that an ape was a man/ becauſe he is lyke vnto a man? ſurely that I remembre/ I haue not red any ſuche phraſe in Pliny nether in any other good autor. But what if thys where a ryfe phraſe in Pliny/yet for all that/it ſhould not folow in this place that eadem/ſhould betoken lyke. And that ſhall I proue by thys reaſone. We grant that Liguſtrum is very lyke Cypros/and ſo lyke that the one may be named wyth the others names/becauſe they be ſo lyke. Then if Liguſtrum haue alſo the properties of Cyprus as it hath. The perfit lykewiſe/ where in differeth the one from the other/ when as they agre in all poyntes both in lyknes and in vertues. But Pliny gyueth the ſame vertues vnto Liguſtro that Dioſcorides gyueth vnto Cypro: rede the places in the forſayde autores/ and ye ſhal fynde that I ſay true. Wherefore ſeyng that Liguſtrum is Cypros both in lyknes and in vertue/ the interpretation of Maſſarius is not to be alowed. And as for the meanyng of theſe wordes of Pliny/ Liguſtrum is the ſame tre that Cypros is in the Eaſte/it hath hys profites/ vſes and commodites in Europa etc. Me thynke/that thys is the ryght vnderſtandyng of them. The tre that is called in the Eaſte Cypros/is called Liguſtrum in Italy. But allthough Cypros in the Eaſt be much ſtronger in operation/ yet our Liguſtrum is not altogether without vertue in Italy/ for it hath theſe vertues folowyngs/ whiche in dede Dioſcorides as I ſayd before/gueth vnto Cypro. But yet I muſt anſwer to an other reaſon that Maſſarius maketh/which is thys: If Pliny had meant that Cypros had bene Liguſtrum/ then wold he not haue ſayde in the xij. booke/ Cypros is a tre in Egypt/when as Liguſtrum groweth euery where in Italy. Tho whome I anſwere/ by thys queſtion/ in what book writeth Pliny that Liguſtrum is Cypros? Writeth he not ſo in the xxiij. booke? Thys ones graunted that Cypros is Liguſtrum/ and that Liguſtrum groweth in Italy/ I trow when as Pliny holdeth both theſe ſentences/ that he gathereth not truely of Pliny that he ſhould mean that Cypros were not to be found in Italy. Pliny in the ſam place where he ſayeth that Cypros is a tre in Egypt/ he ſayeth alſo: Quidam hanc eſſe dicunt arborem quæ in Italia Liguſtrum vocetur. Some ſay ꝑ thys is the tre which is called in Italy Liguſtrum. Then when as to ſaye that Cypros is in Egypt/ is not to deny that it is in Italy and to alledge that ſom men ſay that Cypros is the tre which is called in Italy Liguſtrum/ is much leſſe to deny that Liguſtrum is in Italy: thys reaſone of Maſſarius is found to be as weke as hys former argumentes be. If that any aſke of me how chanceth that Pliny ſemeth to dout in ꝑ xij. booke wheter Cypros be Liguſtrum or no/and that in the xxiij. he pronounceth and gyueth ſentence of it that he ſemeth to dout of before. I anſwer that Pliny when as he wrote the xij. booke/ douted wheter Cypros was Liguſtrum or no/ether becauſe he had heard it ſo to be ether of ſom vncertayn reporte/ or had red it in ſom autor/ whoſe autorite deſerued not full credit/and that

when

when he wrote a good season afterwarde the xriij. booke/ he had in the mean tyme learned of credible and learned men/or red in credit worthy autores/that Cypros was Ligustrū. Betwene the twelft booke and the xriij. ten bookes are conteyned/and some one booke conteyned in printe ix. large shetes of papyr: What tyme will a resonable man gyue vnto Pliny for the studying settyng in order/and wrytyng of these x. bookes? If ye grant hym a moneth for euery booke to perfit it/ as ye can grant hym no lesse: seyng that he was the admirall or chefe rueler of the Emperoures Naui/ and so cumbred with many weighty besinesses which belonged vnto hys office/ye must grant that in the space of x. monethes Pliny myght not only haue learned the certaynte of Cypros/but of many other thynges where of he was vncertayn before. Therfore thys ought to trouble no man that Pliny in hys later booke doth hold boldly / it where of in hys former booke/ he was doutfull. The other reasones of Massarius I passe ouer as so weik that euen the yong studentes of Physick are able inoughe to confut by them selues. These reasones I thought that it was mete/that I should answere to/lest any mā by redyng of Massarius Venetus / who writeth learnedly of fisshes/should by his argumentes bring hym from the truth/which Ruellius/Fuchsius/and Matthiolus defend/in holdyng that Cypros is Ligustrum. Prynet groweth very plentuously/in Cambrich shyre in the hedges/and almoste in euery gardin in London.]

Ligustrum

The vertues of Priuet.

The leaues haue a byndyng nature/wherefore they are good to be chowed in the mouth to hele the sores of it. If they be layd to emplaster wyse/they are good agaynst greate burnynges or inflammationes and carbuncles. Whatsomeuer thyng is burned with the fire/ may be healed with the broth of Priuet leues. The flour of Priuet layd vnto the forheade/ swageth the ache thereof. The oyle of Priuet/ heateth and softeneth the synewes if it be menged with those thynges that are of an hote nature.

Of the Lily.

Lilium is called in Greke Krinon or Lirion/ in Englishe a Lily/ in Duche wyss Lilgen or Gilgen/ in Frenche du Lis. The Lily hath a long stalk and seldom more then one/how beit it hath somtyme ij. It is ij. or iij. cubites hyghe. It hath longe leues and somthyng of the fasshon of the great satyrion. The flour is excedyng white/and it hath the forme or fasshon of a long quiuer/ that is to say smal at the one end/ and byg at the other. The leues of the floures are full of crestes. The ouermost endes of the leues bowe a litle backwarde/ and from the lowest parte within / come furth long small yelow thynges lyke thredes/of an other smell then the floures are of. The roote is

Lilium.

Lilium purpureum.

round/and one pece groweth hard to an other allmoste after the maner of the roote of Garleke/but that the clowes in the Lily are broder. There is also a redish purple colored Lily beside the white/ where of Dioscorides also maketh mention.

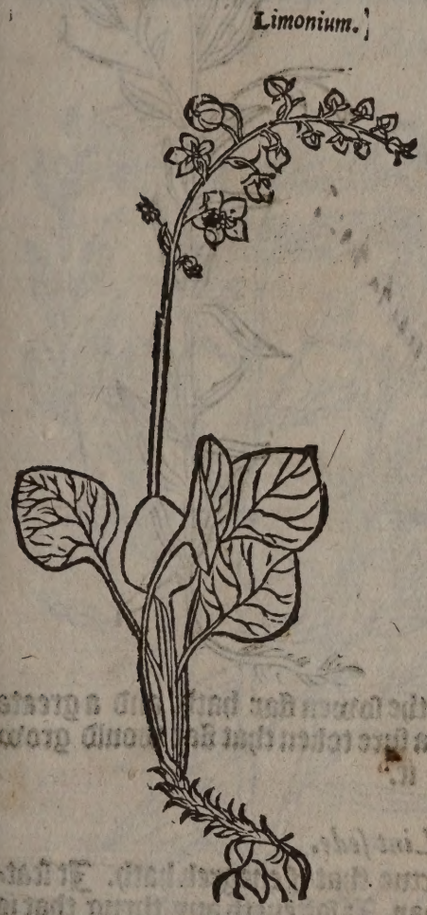
The vertues and properties of the Lily.

THe oyntment made of Lilies softeneth the synewes and also very well the hardnes of the mother. The leues of the herbe layd to/ are good agaynst the stingyng of serpentes. The same made hote/ are good for places that burned. If they be layd vi. and seasoned in vinegre/ they heale woundes. The iuice sodden with hony or vinegre in a brasen vessel/cis a good medicine for olde sores and for grene woundes. The roote rosted and broken wyth rose oyle/ healeth places burned wyth the fyre. It softeneth ỳ mother. It bringeth weomen theyr desyred sickness. It couereth woundes wt a skin. If it be broken & bruised wt hony/ it healeth out synewes/ & places out of ioynte. It healeth scurfynes/scales/ scabbes and Lepres/ & it scoureth away the rynning sores in the heade. It scoureth ỳ face and taketh away the wrynkles. It is good to be brayed wyth the leues of henbayn & whete mele/in vinegre to swage the inflammation or burnyng heat of the stones.

stones. The sede dronken is a remedy agaynst the bytynge of serpētes. The leues and the sede are good to be layde vnto the cholerik inflammation called Erysipelas.

Of the herbe called Limonium.

Pyrola?


Limonium.

LImonium hath leues like vnto a bete/but thynner and longer/ten in numbre/and oft tymes more/a thyme stalck/& a streyght lyke vnto a lily. It is full of red byndyng sede. Some learned men hold that the herbe called pyrola/of the lyknes that it hath wyth a pere tre lefe/and in Duche Wintergruene/is the ryght Limonium. But pyrola hath not leues longer then a bete/nether r. or more together. Other holde/that bistorta is Limonium/but nether the leues are like betes leues/nether hath it such a stalck/as can ryghtly be compared vnto a lilies stalck. But he ỳ shoulde vse ether of both these for Limonio/he shuld not do amise. For all though they differ from Limonio in lyknes/yet they agre well it in properties. Matthiolus setteth furth ij. figures of Limoniū/but the former hath not a stalck lyke a lily/wherfore it can not be Limonium. And as for the second/allthough it agreeth metely well wyth the description/I can not tell whether it be Limoniū or no/because he telleth not whether the sede be byndyng or no. If he wold haue taught vs the Italiane name of it/perchāce som of vs that here after shall go into Italy/myght spere it out and fynd it by that name. But now haue we nothyng to help vs wyth al/sauyng only the figure wherefore we shal come more handly by the knowledge of hys Limonium.

The vertues of Limonium.

THe sede of Limonium broken and dronken in wyne/in the mesure of ij. vnces or thereabout/is good agaynst all kyndes of flyres/both blody flixes/& other. And the same is good for the blody isshue that weomen are som tyme vexed wyth all.

Of the herbe called Flax or line.

Linum.

FLax is an herbe wyth a small stalk / where vpon grow many smal leues / somthyng long & sharpe at the ende. It hath blue floures in ỹ top of the stalk / and after that they be gone / ther come furth round knoppes / sauyng that ther is in the end a sharp thyng lyke a prick growyng out. These knoppes or heades are called in Northumberland bowles / and wythin these heades are long flat sedes in color redishe / and eche sede is conteyned in hys proper ceil diuyded from the rest. The roote is very smal. Flax which is called of the Northen men lynt / in Duche Flachs / in Frenche Du lyne / in Greke Linon / and in Latin Linum / groweth very plentuously in the North parte of England / and should grow as plentuously also in the South parte / if men regarded not more theyr priuat lucre then the kynges Lawes and the comen profit of the hole realm. I haue sene flax or lynt growyng wilde in Sommerset shyre wythin a myle of Welles / but it hath fewer bowles in the top then the sowen flax hath / and a greate deale longer stalk. Whiche thynges are a sure token that flax would grow there if men would take the payn to sow it.

The vertues of Lint sede.

LYnt sede hath the same vertue that Fenegrek hath. It scattereth abrode or dryueth away. It softeneth any thyng that is inflamed or very hote & hath any hardnes / whether it be within / or without / if it be soddē wyth hony / oyl / and a litle water / or if it be put into sodden hony. When it is raw / it taketh away the defautes of the face and frekles / and litle swellynges there / if it be layd to emplaster wyse wyth nitre or salpeter and asshes of a hygtre. It dryueth away swellynges behinde the eares / & hardnes & rynnyng sores. And if it be sodden wyth wyne it scoureth away rynnynge sores / whose matter is lyke hony. It pulleth away roughe nayles with a like portione of cresses & hony. It draweth furth the diseases of ỹ breste / if it be taken w̄ hony in ỹ maner of an electuari / it swageth the coughe. If it be taken in a cake plentuously with peper / it will stirr men to generation of chylder. The broth of lynt sede is good to be poured in / agaynst the gnawynges / and goyng of the skin both of the guttes & also of the mother. It bryngeth also furth the ordur or

dung

dung of the belly. It is good for weomẽ to sit in water where in lynt sede is sodden against the inflammationes and hete of the mother/ I haue red in a practicioner/ that vj. vnces of lynt sede oyle a good remedy against the pestilence if it be dronken all at one tyme. In other practicioners I rede that the oyle of lint sede is good for to be dronken about the mesure of two or iij. vnces with barley water agaynst the pleuresi. But let the oyle be freshe in anywyse/ for if it be old/ it is vnholsom/ and not to be takẽ within the body.

Of Grummel or graymile.

Lithospermon.

Lithospermon is called of the commen herbaries and apothecaries milium solis/ in Duch steinsamen/ in Frenche gremil/ and it should be called in English gray mile and not as it is now called grummell. It is called milium of the herbaries/ and in Frẽche mil/ and also in Englishe/ because in forme and fashõ it is like the yelow sede/ which is called in Latin milium/ and it is called gray mil of the blewish gray color that it hath/ to put a difference betwene it/ and the other mile or millet. The Duche men gyue the name of the hardnes of the sede which is lyke vnto a stone hardnes.

The description of Lithospermon out of Dioscorides

Lithospermon hath leues lyke vnto an Oliue/ but longer and broder and softer/namely they that come furth of the roote & lye vpon the grounde. The braūches are streyght/small/strōg and of the bygnes of a sharp rishe and woddishe. And in the top of thē is ther a double furthgrowyng/ or a double thyng growing out/and ech of thē is lyke a stalck/with long leues/ and by them is there a stony sede/litle and rounde of the bygnes of Drobus. It groweth in rough & hygh places. Matthiolus supposeth that Fuchsius doth not know ẏ ryght Lithospermō of Dioscorides/ because he setteth out/ as he sayeth the lesse milium solis for Lithospermo. As for my parte I grant that there groweth a better kynde of Lithospermon viij. myles aboue Bōne in Germany in a wild countre called Kaltland/then thys cōmen Lithospermō called commenly miliū solis is. But it had ben Matthiolisses deuty to haue proued by the description of Dioscorides or by some parte of it/ at ẏ lesse/that milium solis that Fuchsius setteth furth/is not the true Lithospermon/and then myght he haue layd ignorance vnto Euchsiusses charge the better. But in my iudgemēt Matthiolus is more ignorāt of the true Lithospermy/ then Fuchsius is: for it that he setteth furth/doth nether agre with ẏ descriptiō of Dioscoridis/nor yet of Pliny. The herbe that Matthiolus setteth out(he myght haue set out ẏ best Lithospermon/ and the hole perfit herbe with all his partes/ seyng that he maketh Lithospermon so commenly knowen vnto all men in Italy) hath but two small stalkes where vpon the leues & sedes grow/ and they are set out/ not streyght but crooked/and bowyng diuerse wayes. Lithospermon of Dioscorides hath diuerse braūches that are ryght or streyght. The two furth growynges that Dioscorides sayeth/are in ẏ toppes of the braunches/can not be sene in it that Matthiolus setteth furth. The leues of Lithospermon that Dioscorides describeth are longer & broder then an Oliue tre leueis/ namely they that are next vnto ẏ grounde. But ẏ leues of it that Matthiolus setteth furth/ semeth a lyke lōg and brode in all places of ẏ stalck or twyg ẏ they grow on/ & resemble very litle an Oliue lefe as any mā ẏ knoweth an oliue lefe can bere witnes. The Lithospermō of Dioscorides hath ẏ sede in the top / for Dioscorides saieth. In ramulorum cacumine duplex est exortus cauliculo similis, folijs longis, inter quæ paruum semen, &c. But the Lithospermō that Matthiolus paynteth hath the sedes euen from the root allmoste vnto the ouermost top of all. Wherefore Matthiolus accusyng Fuchsius of an erroꝛ/ erreth in Lithospermo much more hys selfe. If he say ẏ he setteth furth Lithospermon Plinij/thē he granteth by sayng so/that he knoweth nomore the ryght Lithospermon Dioscorides/then Fuchsius lately checked for ignorance doth: for it is euident that the Lithospermō of Dioscorides and Plinij are two diuerse herbes. But the lithospermon that Matthiolus paynteth/doth not agre with it that Pliny describeth/for it that Pliny describeth/hath leues twyse as byg as rue leues and diuerse twyggy braunches/ and certayn thinges lyke litle berdes/ in whose toppes it hath litle stones/of the bignes of ciches. Then when as it that Matthiolus paynteth/hath leues six tymes as byg as rue leues and no twyggy braūches/nether any thinges lyke litle berdes in whose/ toppes litle stones do grow of ẏ bignes of a ciche (for they appere to be many partes

lesse)

lesse) the herb that Matthiolus setteth furth/is not Lithospermon Plíny. We haue in England growyng among the corne an herbe in all poyntes lyke vnto it/that Matthiolus setteth furthe. But that kynd doth no man that I haue sene/take for the ryght Lithospermo/but for a bastard kynde of it. Gromil Graymil

The vertues of Lithospermon or gray mill.

THe sede of Lithospermy hath this property/that if it be dróken with whyt wine/it breaketh the stone and dziueth furth water. Autores wryte that it breketh chefely the stone in the blader if it be broken small and dronken with wyne.

Of Darnel.

DIoscorides describeth not Iolium/which thyng hath bene the cause that many haue erred in Lolio/and taken other wedes for it. For som haue takē tares for Lolio/and other cocle. But ỳ wordes that Dioscorides in other places and Theophrast wryte of Lolio/will not suffer that tares or cocle shal be Lolium. Dioscorides in the description of Phenix/ writeth that Phenix hath an eare lyke vnto Iolium. But nether tares nor cocle haue any eares at all/ wherefore nether of them both can be Iolium. Theophrast in the fift chapter of hys fourth boke de historia plantarum comparyng Lolium and ryse together/sayeth. Quod orizam vocant (id semini nūcupato simile est) pistumque tanquam alica, redditur concoctu perfacile, aspectu Iolijs simile &c. But nether cocle nor tares are in any poynt lyke vnto ryse/wherfore nether of thē cā be Lolium Theophrasti. Saynt Hierome wrytyng vpō these wordes of sayntt Matthewis gospel/sayeth. Inter triticum & zizaniam, quod Lolium appellamus, quàm diu herba est, nec dum culmus venit ad spicam, grandis similitudo est, & in discernendo aut difficilis aut nulla distantia. There is great lyknes betwene whete and zizaniam/ which we call Iolium/ as long as it is an herbe/ and the stalke is not yet commed to the ere/ether it is not possible to discern the one from the other or elles very harde. But when as cocle and tares come first furth/they may be easely discerned from wheat. Therfore nether cocle nor tares can be the Lolium of saynt Hieromes tyme/ where vpon it folowyth that cocle and tares are nether the Iolium of Dioscorides/ nor of Theophrast/nor yet zizania in scripture. But all these markes aboue rehersed agre well vnto the wede/ỳ we cal in English darnel/ whyche the Duch men call Iulch/and the Frenche iura/ therfore our Darnell is the ryght Lolium.

The properties of Darnel.

DArnel hath the vertu to scour away round about/freting sores/ rotten sores/and deadly burnynge sores/if it be beten into pouder and layd to. With radices and salt layed to implaster wyse/ it healeth wilde curffes/ and with vnburned brymstone and vinegre lepres. The same sodden in wyne with lint sede/ and doues dung/resolueth hard lumpes and wennes/ and breketh such places as are harde to be made rype. If it be sodden with mede/ it is good

good to lay vpon the place diseased vō the sciatica. If there be made of it a perfume, with perched barley mele/and myrr/or safrone/ it helpeth conception. It is hoote in the begynninge of the thyrd degre and dry in the end of the second degre.

Of the herbe called Louchitis altera.

Louchitis altera/as Dioscorides writeth/hath leues lyke vnto ceterache/which is called Asplenū/ but greater/ rougher/ and much more diuided or cut in. And no more doth he write of the description of Louchitis. I haue sene ẏ herbe oft both in Germany/and in diuerse places of Sommerset shyre/and Dorset shyre. It is muche longer then ceterach/ and the gappes that go betwene ẏ teth/if a man may call thē so/are muche wyder then the cuttes that are in ceterach. And the teth are muche longer and sharper. I know no English name that it hath. But of the lyknes that it hath vnto a cōbe and a ferne/it may be called combe ferne. Hieronymus Tragus calleth it Asplenū syluestre/and in Duche walt asplenō. It groweth muche in darck laynes/about bushe rootes/and out of the shaddow oft tymes alone.

The vertues of the second Louchitis.

The herbe which I name combeferne / is meruelous good for woundes/for if it be layd vnto woundes/it is a good defensiue for them/ for it will defend the woundes from burnyng/or inflammationes. If the herbe be dried and dronken in wyne/it will minishe the swellyng of the milt.

Of the herbe called Lotus vrbana.

Dioscorides writeth nomore of lotus vrbana / but that som men do call it trifoli/or clauer/ and that it groweth in gardines. Wherefore it is very hard by these few wordes to gather among so many threleued herbes as we haue/which of them is ẏ ryght Lotus vrbana. Matthiolus thynketh that the commen Melilote/is Lotus vrbana/ and Amatus Lusitanus holdeth that/alleluya or wodsore is Lotus vrbana. But the learned men of Ferraria/when I was there/shewed me an other herbe/ differyng from both these/ and layd that it was the ryght Lotus vrbana. The herbe at the first syght is very lyke vnto the herbe called in Englishe wodsorel/ or alleluya. But in these/ it and the wodsore differ. The wodsore groweth only in woddes/and in wild places/ but thys herbe groweth only in gardines and in townes as far as I could hether to learn. The wodsorel/hath nothyng resemblyng a stalck/ for ẏ floures grow frō the roote vpō a long small pediculo/ that is a footlyng or footstalcke such as chyries grow on/ and the floures are whyte and iij. partes bygger thē ẏ flowres of thys herbe are/which I set furth for Loto vrbana. But thys herbe hath a litle stalck & in ẏ top of ẏ grow ij. or iij. yelow floures or more som tyme/& som tyme fewer. It hath a sour taste as wod sorel hath.

This

Lotus Vrbana.

This herbe do I iudge rather to be the ryght Lotus vrbana then ether wod sorell/ or melilote. For as melilote/is not fit to be eaten and is a wilde herbe/ not therfore to be norisshed in gardines/so the wodsorel all though it were mete to be in gardines/and is very good to make sallettes of: Yet it groweth not commēly in gardines as the other doth/ where fore it appeareth ẏ this herbe whych is found as far as I know no where/but in gardines should rather be lotus vrbana thē any of ẏ other ij. herbes. I neuer saw thys herbe/but twyse in all my lyfe/ ones in Ferraria & ones in Clauēna. Wherfore I know no Englishe name for it:howbe it/it may be named in English gardin clauer or sour clauer/or sallat clauer.

The vertue of gardin clauer.

IF that ye will take the iuice of thys herbe and put hony vnto it/ if ye lay it to the eyes/ it will dryue away ẏ whyte sores in the eyes called argemata/ the cloudes of the eyes & other darknes.

Of the herbe called Lotus syluestris.

LOtus syluestris that is called wylde lotus/ which som call ẏ lesse trifoli/groweth in Libia. It hath a stalck two cubites hyghe & somtyme hygher/it hath leues lyke ẏ medow clauer or trifoly/& sede lyke fenegreke/ but much lesse with a certayne taste lyke a medicine/Theophrast in the viij. booke de historia plātarū & in ẏ xiiij. chapter semeth to make a greate sorte more of wild lotus thē Dioscorides maketh. For he writeth thus of the kyndes of lotus. Certayn kyndes of herbes haue many formes and fashones / and but one name / as lotus. For there are many kyndes of lotus which are dissenered/and differ one from an other/in lefe/stalck/flowr/and fruite. Take it that is called mel frugum/ for an example/which differeth from all the other in vertue and in maner of meate that it hath. But Theophrast describeth neuer one of the kindes of lotus/where of he maketh so many kyndes: wherefore a man can not lerne of him the difference betwene one potus and an other. He semeth to giue som great difference to it that groweth in the corne / which he calleth mel frugum. But yet a man cannot gather therby that it is the lotus syluestris that Dioscorides describeth. But because I haue sene oure comen melilote both with a yelow and also with

a whyte

a whyte floure/growing amongest the corne both besyde Bon/besyde Soũ des/ and besyde Wormes in hyghe Germany and no other kynde of lotus so growyng: I take it to be the kynde of lotus which he called mel frugum. And because the herbe whiche is called in hyghe Duchland stundkraut/ & in Netherland wit nardus/ is a long herbe of two cubites hyght/ and hath a certayn physick taste in the sede by reason where of it is called whyte nardus in Frellãt/and hath leaues lyke vnto ỹ medow clauer or trifoly/ I take it to be ỹ lotus sylueſtris/where of Dioscorides writeth:let other men iudge as they lyst. It groweth not wilde nether in Englãd nor in Germany/and I haue not sene it wylde in the feldes in Italy/for it that groweth in Italy hath a yelow flour/when as thys that I take to be lotus sylueſtris/hath a pale blewish floure.

The vertues of Lotus Sylueſtris.

WIlde lotus heateth and byndeth a lytle/ it scoureth away the deformites and spottes in the face/if it be anoynted therewith and with hony. The herbe broken by it selfe or with mallowis sede/and dronken with Maluasy or any other wyne/ is good againste the payn of the blader.

Of Hoppes.

Lupulus.

I Can fynd no mentiõ of hoppes in any olde autor/sauing only in Plyny. But he doth not descrybe it. Joãnes Mesue a yonger wryter/ maketh our hoppes the fourthe kinde of volubilis/ & he describeth it thus: The furth kynde of volubilis hath leues like a citrul but sharp, and ỹ floures are full of leues one growyng ouer an other/ after ỹ maner of scales/ and this kynde is called lupulus. It is temperate/or rather colde in the begynnyng of ỹ firſt degre. All these tokens agre well with our hoppes/sauyng that where he sayeth that the fourthe winde is colde/for after ỹ lernyng of Galene because the rype floures are bitter & bite ỹ tong not a litle/ they are hote at the leſte in the beginnyng in the secõd degre. Let any learned man that will taste of it that groweth both in Italy and Germany/ & he shall fynde that I say true. Wherefore it is playn that ether the fourth wynde of Mesue is not our hoppes/ whiche I will not hold/ or elles Mesue

ſue meaned not of the rype floures whē he ſayd that hoppes were cold/ but of the yōg tēdre knoppes/ whiche when they come furſt furth lyke ſperages/ are temperate or rather colde/as other buddes and vnripe fruites of other hote plantes be many/as all learned men can tell. I neuer ſaw better hoppes then I ſaw growyng wylde a litle from the wall that goeth from Cher toſa to Pauia/by a litle riuers ſyde. They grow alſo wylde in many places both of England & of Germany. The hop buſhe is called of the later Grecianes bryon/of Pliny lupus ſalictarius/of ẏ Barbarus writers humulus/ of the later learneder writer lupulus/in Duche hopfen.

The vertues of Hoppes.

HOppes purge or ſcour the blood meſurably of yelow choler/ and clengeth it/and tempereth it well/ whilſe they quēche the heat of it. And thys do they moſte chefely when as they are infuſed/ or ſteped in whay. The ſyrop made of Hoppes is good againſt the guelſucht or iaūdes/ and for agues ẏ come of the heat of the blood or of choler. The hop with hys iuice and perched barle is good for the burnyng headache and for the great heat of ẏ ſtomack/and lyuer. Wherefore ſeyng that it is ſo holſom a medicine/ I meruel ẏ the Phyſicianes of thys tyme/vſe it nomore in medicine. Thus muche hath Meſue wryten of hoppes.

Out of other yet later writers.

HOppes purge furth both choler and melancholy/ they dryue away impoſtemes/and ſwellynges. They dryue out by the ſtole the water of the dropſe. The iuice of Hoppes dronken raw / purgeth the belly more then otherwiſe taken. But then it openeth not ſo muche. When it is ſodden/ it openeth more but then it purgeth leſſe. The iuice poured into the eares/ ſaueth them from corruption and ſaueth them from ſtynkyng. The rootes open ſtoppynges/and ſpecially of the mult and lyuer.

Of the pulſe called Lupines.

LUpinus is named in Greke thermos/in Duche feigbon/in Frēche lupin/ and ſo may it be called in Engliſhe/or if a man will folow the Duche/ he may call it a fyg bene. Lupine hath one lōg ſtalke / and a lefe with v. or ſeuen taggers/which altogether/when as they are growen out/ haue the lykenes of a ruel of a ſpor/or of a ſterr. The floure is whyte/in whoſe place/when it is gone/commeth after a long cod/ wher in are v. or ſeuen ſedes in color whyte and without/ ſomtyme a litle rediſhe/in faſhion flat lyke a cake: it hath a ſhord roote in color rediſhe. The leues of lupines turne with ẏ ſon/as Plinȳ wryteth and experience teached.

The vertues of Lupines.

THe mele of lupines/licked vp with hony/or if it be taken with drinke/dryueth wormes out of the belly. The lupines ſelues ſteped/ and eatē with theyr bitternes/are good for the ſame purpoſe. The broth

Lupini albi.

of them hath lyke vertue/ dronken w rue and pepper/ and so is it good for thē that haue the disease of the milt. With the same it is good to bathe and washe wild sores/ gangrenes/ and the scab/ when it beginneth first to come burstinges of it of wheles/ rynnyng sores of ẏ hede/ frekles and spottes. Lupines put into the body after the maner of a suppositori/ with hony and myrr/ all beyng wrapped in woll/ draweth both down weomens floures/ and also hyr burden ẏ she goeth with if it be rype. The flour or mele of lupines with lynt sede/ amendeth ẏ skinne and blew markes: with perched barley & water it swageth inflāmationes/ and burnynges. It easeth swellynges/ and it is good for the sciatica layd on with vinegre. If it be layd to with vinegre where in it is sodden/ it heleth wennes and bursteth carbuncles. Lupines sodden in rayn water/ vntill they were to wgh into a thick broth/ scour and make clene the face. Lupines are also good for the scabbor maugenes of cattell with the roote of black chameleon/ so that they be washed with the warm broth that they are sodden in. The rootes sodden in water/ prouoke or stir a man to make water. Lupines broken/ after that by stepyng they wer swete/ if they be dronken in vinegre take away the lothsomnes of the stomake and ingendreth an appetit an lust to eat. The smoke of lupines burned/ dryue gnattes and mydges away as Pliny wryteth.

Of Lysimachia.

Lysimachia putteth furth stalkes of the lenght of a cubit or som tyme longer/ bushy/ small/ & the leues com out at ẏ knees or knottes/ or ioyntes of ẏ herbe. They are thinne & in fassho lyke wylow leues & in taste bynding. The flour is darck rede or of ẏ color of golde. It groweth in watery & in marrishe & fennish grounes. Thys is a very comen herbe in Germany & England: I meruell ẏ Matthiolus could not fynd it in Italy vntil it was sent hym from Rome by Vincent Cāton to Goritia. But all though it be foūd in mani places of Englād/ yet

I coulde

Lysimachia III.

I coulde neuer learne any Englishe name of it. It may be well called after the etimologi of the worde/ and also of ẏ vertue that it hath lous strife/or it may be called herbe willow. The Duche men call it weyderich.

The vertues of Lousstrife.

THe iuice of the leues/ by ther byndyng poure stoppeth the castyng out of blood. It is ether to be poured in/ or to be taken inward for ẏ blody flyx. If it be put in a mother suppository / it will stop the excessiue rynnyng or issshue of the mother. If ye stop your nose wt thys herbe/it will stop the rynnyng out of blood of it. It stayeth also the excessiue rynnyng out of blood out of

woundes. It dryueth away serpentes and killeth flies with hys smoke/ for it is wonders sharpe in smell. There is an other Lysimachia besyd it that I haue spoken of with a redish purple floure/ that groweth much about water sydes with an heade like an eare: But I red of no other properti that it shoulde haue then it which hath the yelow or golden floures.

Of the Mallow or Maw.

MAlua is named in Greke Malachi/ in English a Mallow/ in Duch pappel/ in Frenche maulue. Ther are two kyndes of Mallowes/ the one is the gardin mallow/ and the other is the wilde mallow. And eche of these as Pliny writeth/ is diuided into diuerse kindes. Of those mallowes that are sowē/ the Grecianes call the greater/ malopen. We thynck that the other is called malache/ because it softeneth the belly. Amonges the wilde mallowes it that hath the greate lefe and the whyte rote/ is called althea/ and of the excellent worckyng that it hath/ it is called of som Aristalthea. The former kynde is now called in Englishe/ frenche mallow: it may be called tre mallow of the great bygnes that it groweth to. And it that is called Malache of the Grecianes/ and is after Pliny the

Malua hortensis.

Malua syluestris pumila.

lesse

Malua ſyluestris.

lesse kinde of gardin mallowes / is called in Englishe holy ok/in Duche Winter rosen. The former kinde of wild mallow/ which as Plíny sayeth/is called Althea & Aristalthea/ is also called of ỳ Latin writers Hibiscus/ in Englishe marsh mallow/ or marrish mallow/in Duche Ibishe of Galene Anadendron / of Aetius Dēdromalache of the apothecaries maluabis malua and maluaniscus. The other kynde of wilde mallow is it that groweth wilde about townes and hygh wayes/ and is commenly called in Englishe a mallow. Theophraſt in the nynthe booke de historia plantarum writeth that certayn thynges by dressyng and trymmyng departe frō theyr kynde and olde nature/as the mallow doth/sayeth he/whiche when as it is by nature but an herbe/ yet groweth vp into the greatenes of a tre. He sayeth that the gardin mallow within sir or seuē monethes groweth so highe/ that the stalck of it will serue for a lāce staff/and that therfore diuerse vse the stalkes of mallowes for staues.

The leues of mallowes are knowen of all men to be round the sede is in a litle round forme lyke a chese/som mallow floures are rede/som blew/& som whyte/ and if they had the lyke smell in beauty/ myght well be compared with the rose floures. The roote is very long and depe in the ground and somthyng shymy.

The vertues of mallowe or mawes.

The gardin mallow is better to be eaten/then the wylde mallow is. Yet is it ill for the stomack and good for the belly. But ỳ stalkes are muche better. It is good for the inward partes/ and for the blader. The leues chowed raw/ and layd to with a litle salt/and hony/ hele the impostemes in the corner of the eyes/but when they begin to hele/ the salt must be taken awaye. Mallowes are good to be layde to/ agaynst the stynginges of waspes and bees/for he that is anoynted with raw mallowes and oyl/shall be fre from the stynging of bees and waspes. With pisse it healeth the rynnyng sores/and scales/or scurfe of the heade. The leues broken and layd to with oyle are good for the wilde fyre/& burned places. If weomen will sit in the broth of mallowes/it wil softē the hardnes of the mother. It is good for the grawyng and of goyng of the skin/ of the blader/ guttes mother and

fundament/ if it be put in with a clyster. The broth of the mallow leues sodden with the roote/ is a good remedy agaynst al poysones/ if it be dronken by and by after/ and be vomited out agayn. It is a good help agaynst the bytyng of a felde spyder. The sede of mallowes dronken in wyne with the sede of wilde lotus swageth the smerting of the blader. Galen and the Arabianes agre not in the complexion of the mallow/ for Galene gyueth a warm qualite vnto wallowes/ as these wordes folowyng do playnly declare. There is a certayn tough and shlymy iuice in mallowes/ which manifestly differeth from coldnes/ which thyng ye may perceyue euen before ye eat of the mallow/ for if ye lay it to a fyrie inflammation after that ye haue layd lettice vnto it/ ye shall fynde/ that lyke wyse as the lettice hath cooled/ that euen so the mallowes warme the place that they are layd to. But Abē Mesuai in Serapione/ sayeth these wordes folowyng of ẏ vertues of mallowes. The mallow is colde and moyste in the first degre/ and specially the gardin mallow/ and it is euel for the stomack. And whilse it is moyste/ it is good for the blader/ but yet the sede is muche better there to/ and it is good for the roughenes or payn that commeth by going of/ of the skin/ and of the blader. It is good for the roughnes of the lunges/ and breste. It is good to make a plaster of it with rose oyle/ and to lay it to the imposteumes of the kydnes and blader.

Mandragoras masc.

Of the Mandrage.

There are two kindes of Maudrag/ the black which is the female/ which is called the letticer/ with lesse leues and narrower then lettice/ whiche haue a strong sauor/ and are spred vpon ẏ grounde. And this kinde bereth apples lyke vnto sorbapples/ pale in coloure and well smellyng/ wherein is conteyned sede/ lyke vnto the kirnelles of peres. It hath rootes of a good bignes ij. or iij. one foldyng it self within an other. They are black with out/ and whyte within/ & they are couered with a thick barke. And thys kynde hath no stalke. The other kynde is the white Mandrag/ and it is called ẏ male. The leues of this are byg/ white/ brode and smouth as the bete lefe is. The apples of thys are twyse as byg as the apples of the other be/ wt a color turnyng toward saffron. They smell plesantly/ ioyned wt a certayn greuousnes. This kinde of Mandrage I haue oft tymes sene in England/ & it is ẏ herbe that we call

call comenly Mandrag. The rootes whiche are counterfited & made like litle puppettes & mammettes/ which come to be sold in England in boxes/ with heir/ & such forme as a man hath/ are nothyng elles but folishe feined trifles/ & not naturall. For they are so trymmed of crafty theues to mocke the poore people with all/ & to rob them both of theyr wit and theyr money. I haue in my tyme at diuerse tymes take vp the rootes of Mandrag out of the grounde/ but I neuer saw any such thyng vpon or in them/ as are in and vpon the pedlers rootes that are comenly to be solde in boxes. The Mandrag is named in Latin Mandragoras/ in Duch/ alram. It groweth only in gardines in England and in Germany/ but it is more comen in England then it is there. But it groweth not vnder gallosses as a certayn dotyng doctor of Colon in hys physik lecture dyd tech hys auditores/ nether doth it ryse of the sede of man/ that falleth from hym that is hanged/ nether is it called Mandragoras/ because it came of mans sede as ỳ for sayd Doctor dremed.

The vertues of Mandrage.

THe iuice of Mandrag/ dronken in the quantite of a scruple in honied wyne/ draweth furth Melancoly and fleme by vomityng/ after the maner of Helleborus. But if a man take to muche of it/ it will kill hym. It is good to be menged with the medicines and sawhe as suege ach. Men vse to take the barkes of the freshe rootes and to stamp them and to prese the iuice and to set it in the son vntill it be growen hard/ and then to put it vp into erthen vesselles/ for to be vsed when nede shall requyre. They vse also to take of the bark of the roote and to put a threde throw it/ and so to hang it vp/ and afterwardes to vse them. There is a iuice also taken out of the apples/ but that is not so quick in operation as the other iuice is. Som take the rootes and set them in wine vntill the thyrde parte be sodden away/ and when the broth is purified/ kepe it/ and gyue one cyat or an vnce and an half of it/ to them that can not slepe/ and to them that are in great payn/ & to such as must be burned or cut in som place/ that they should not fele the burning or cuttyng. It is good to be put into the mother to soften it. If it be put into the fundament after the maner of a suppository/ it will make a man slepe. Som wryte that the roote hath the vertue to softene euery/ if it be sodden sir houres with it/ and that it will make it fit to receyue easely any figure or forme that a man will graue in it. The grene leues are good to be layd to the inflammationes of the eyes/ and to gatherynges/ stirred vp by sores w̄ perched barley mele. It resolueth & scattereth away wennes/ swellynges and hardnes. The same dothe away scarres or markes of woundes without ieperdi of fretyng of the skin/ if they be rubbed mesurably therw̄ for the space of vj. or seuen dayes. The leues are kept in bryne for the same purpose. The roote broken & layd to w̄ vinegre is good for cholerik burnynges or inflāmationes. If it be menged w̄ hony or oyle/ it is good agaynst the stingyng of serpentes/ w̄ water it dryueth away & resolueth hard swellynges/ & with perched barley mele/ it slaketh the payne of the ioyntes. Wyne may be made of ỳ roote of Mandrag wout any sethyng/ after thys maner. The pounded of the rootes must be put into a small firkin of swete wyne/

there they must lye so long together vntill the vertue of the rootes is gone into the wyne. We may gyue iij. cyates of thys wyne / to them that must be cut/burned or fered. If they drynke thys drynke/they shall fele no payne/but they shal fall into a forgetfull and a slepishe drowsines. The apples/ if a man smell of them/will make hym slepe/and also if they be eaten. And so doth the iuice that is streyned out of them. But they that smell to muche of the apples/becom dum. The sede of the apples dronken scoureth the mother/and so doth it also/if it be layd to with quick brymstone. It stoppeth the rede isshue of weomen. If ye will haue the iuice/ ye must scotche & pryck the rootes in many places/ and then set besselles vnder it/ and saue it. The iuice that is pressed out/ is better then that which droppeth furth after cuttyng or scotchyng. But that commeth not furth in euery countre as experiẽce teacheth vs. Because thys herbe diuerse wayes taken / is very iepardus for a man/ & may kill hym if he eat it/or drynk it out of measure / and haue no remedy for it: I will shew yow also remedy agaynst the poyson of it. If Mandrag be taken out of measure/ by and by slepe in sueth/ and a great lousyng of the streyngthe with a forgetfulnes. But before that cometh / it were wisdome to vomite with mede/ and afterwarde to take nitre and womwood with swete wine or Malualey: ye must also poure vinegre and rose oyle vpon the patientes heade. It is good tho stirr the body and to smell of Agrimoni/ peper/mustarde/costorium/and rue/bruised in vinegre. It is also good to smell of tarr/or of the stynkyng that commeth from a candle that is put out. But if the patient cannot be easely waked again/it is mete to vse such other comen remedies. Auicenna wold that they that are hurt with thys herbe/ should vomit with hony and butter. Where as Dioscorides wolde that a mans heade should haue Rose olle & vinegre poured vpon it/ when a man hath taken to muche of Mandrag. Matthiolus sayeth that it is agaynst reason that it shuld be layd to the heade which is colde/ when as the cause of the diseases also colde / and to take to boxes in one wod/ he catcheth Galene and accuseth hym for a lyke faute/that is for counselyng men to pour rose oyl and vinegre vpon them that haue the drawsy or forgetfull euel. And to cõfute Galene/ he alledgeth Aetius / Paulus / and Trallianus / which do not admit oyl & vinegre alone/but wolde hoter medicines as erthypne wilde tyme/penin all/castorium/and suche lyke to be put ther to. As for Galene I leue hym vndefended at thys tyme vntill I shall haue more leasure/ but for Dioscorides I answer/that if iij. later writers then Galene/ were inough to cõfute hym: as many myght by good reason be sufficiẽt to defend Dioscorides from that faut that Matthiolus layeth vnto Dioscoridisses charge. But ij. of the witnesses that he allegeth to confute Galene with all/ that is Aetius and Paulus/& with them a learned laterwryter of the Grecianes Actuarius/counsel that rose oyle with vinegre should be poured vpõ the hedes of them that haue eaten or dronken to much of Mandrag. But Matthiolus a lytle after in the same chapter forgettyng what he had accused Dioscorides/and Galene of before/ wryteth these wordes folowynge: Tametsi Mandragoræ poma matura, &c. Allthoughe the rype apples of Mandrag the sedes taken out/be eaten diuerse tymes with out any grefe at all: Yet the vnrype apples eaten with theyr sede / bryng dedely withfalles. There ryseth after vnsufferable heate/which burneth all the outer parte of

the

the skinne. The toung and the mouthe withere and waxet drye/wherefore they that are so vexed/ are seue allwayes gapyng with theyr mouthe/and drawyng in colde ayre. Thus farr Matthiolus. Now seyng that he confesseth openly here that men are in suche heat as haue eaten of the vnrype apples which are muche colder then the rype apples be: how iustly was Dioscorides accused a litle before for counsellyng roseoyle and vinegre/because they were colde / to be poured vpon the heades of them that had taken to muche Mandrag? And how well doth thys hys sayng of the hote withfalles that came of the eayng of the vnrype Mandrag apples/ agree with it/ whiche he sayd immediatly before the reherssall of the hete / that arysseth of the eatyng of the row apples in these wordes. Ab assumpta Mandragora (nisi fallar) caput nullo afficitur calore. The head is not vexed with any hete (except I be deceyued) after the takyng of Mandrage. Now whether that such a forgetfull man as thys is ought so boldely to chek anciant autores or no as he doth at diuerse tymes/let wyse men & lerned be iudges. But if he answer that he geueth only hete vnto the fruite/and not to the roote/ beside that it may be sayd vnto hym/ that so much he accuseth Dioscorides vnworthely/ as the hote withfalles come to/that come of the vnrype apples experience/ is agaynst hys accusyng of Dioscorides and the autorite of hym that had the same experience also. For in the booke that Serapio wrote of simples/ Rasis/sayeth these wordes: Dixerunt mihi quidam ex antiquis Babyloniæ, quòd puella quædam &c. Certayn of the ancientes or old men of Babylon/ haue tolde me that a certayn mayde eat fiue Mandrag apples/ and that she fell in a swowne/and that she becam all rede/and that a man commyng by at that tyme/poured snow water so long vpon her heade vntill she rose agayn. And I haue sene men my selfe whiche did eat of the roote of Mandrag to make them selues fat therwith/ and it chanced vnto them / as it chanceth vnto men that go out of the bath and drynke muche wyne after theyr outgoyng. For their faces was excedyngly rede and swelled. These wordes doth Rasis write in the place aboue alledged. By which a man may learne that not only the vnrype appels of Mandragora driueth a man into a great heate outwardly/but also the rootes/ so that it is euidently now perceyued both by autorite and experience/ that Matthiolus was deceyued when he sayd that nomans head was vexed with hete after the eatyng of Mandragora. These haue writen som thyng at large to cause them that are to bold to old and worthy autores/to be aduised before they do so vnaduisedly aduenture to do the same agayn. Serapio and Auicenna wryte that the sede of Mandrag taken in drynk/clengeth the mother/ and so wrote Dioscorides of the same sede many yeares before them/ whereby it appereth that Rachel knowyng the nature of the fruyte of Mandrag before all these writers/for thys intent/desyred to haue the fruite of Mandrag/that she myght clenge her mother therwith / and thereby myght be made the fitter te conceyue chylde her selfe as well as Lia her syster/ and Silfa her mayd dyd. Mandrag as Paulus Egineta writeth cooleth in the thyrde degre. The apples of it/ seme to haue som hea and moysture / by reason where of they may bryng a man into an heuy slepe. But the bark of the root/is strongest of all/ and cooleth not alone but also dryeth. The inner parte is weyker.

Of

Of the Apple tre.

MAlus in Greke Melea / in English an Appel tre / in Duche ein Apffel / oder Apffelbaum / in Frēch vn Pomer. There are ij. generall and principal kyndes of appel trees / The one is called Malus hortensis / in English an Appel tre. The other is called in Latin Malus syluestris / in Englishe in ỳ Southe countre / a Crab tre / in ỳ Northe countre a scarbtre. I nede not to describe thys tre / because it is knowen well inoughe in all countres.

The nature of the Apple tre and of Apples.

THe leues / the floures / and the buddes / of euery Appeltre / and moste they of the quince tre / stop and bynde. The tarte and sour appels haue the vertue to bynd / but the rype apples are of a far other nature. Among apples / they that are taken in the sprynge / ingendre choler and hurt all the synewes / & they brede inflammationes or hote burnynges.

Out of Galene.

THou shalt vse tarte Apples when as the stomack is weyke by the meanes of an hote distemperance / or of much moysture / but very tarte apples when as the stomack is both to hote and moyste. Use soure apples when as thou thynckest ỳ there is grosse iuice in thy stomake / that is not very colde. For sour thynges when they fynd any grosse humor in the stomacke / they cut it in sunder / and cary it downwarde. Apples are harde of digestion and colde / & go slowly downe / & they haue an euel iuice.

Out of Symeon Sethi.

THer are diuerse kindes of apples one differyng from an other. What soeuer apples are byndyng or drawing together they haue a cold & an erthly iuice. But they that are sharp or bytyng / haue a cold iuice / but the same subtile or fyne. The swete apples are of a meane or middle cōplexion / and turne somthyng more to hotenes. Therefore ye must vse byndyng apples as oft as the stomacke is vexed with a hote or moyste distempe rance. But sharpe apples are to be geuen as oft as a grosse humore / but not very colde / is gathered in the stomacke. For these cut insunder / and cary downwarde. But swete apples are to be geuen vnto them that haue colde stomackes. For they are good for them / and for suche as are bitten of venemus beastes. All apples whatsoeuer they be of a certayn naturall property hurt the synewes. They also that are vnrype / are very noysum. It is reported that if a man eate hys fill of apples that they ingendre the stone in hym. But they are good for them that swoune / and haue a weik hartte.

Of the Quince tre.

MAlus Cotonea is called in Greke Malea kydonia / in English a Quince tre / in Duche ein Quitten baum / in Frenche vn coignier. Thys tre hath leues broder and shorter then a medler tre / the nether parte of the lefe towarde ỳ grownde is white / and the

Malus Cotonea.

the outer parte is grene. It hath flou res lyke an apple tre/ but they grow alone and not many together as the floures are in other trees. The Quin ce apples are hory without / and hā ue an other forme moste comely/ then apples & peares haue. Yet are they more lyke peares then apples/ and they haue certayn gutters and vn euen outgrowynges lyke half colum nes/ which as they are seldom sene in apples/ so are they neuer sene in peares.

The vertues of the Quince tre and hys fruite.

QUinces are good for the stomack / & they make a mā pisse well. But whē they are rosted / they are counted to be gent ler: They are good for both ꝑ flixes/ both for the blody flyx & for the other without blood / and for them that coughe out foul mater/ and for them that are sick of choler/ specially when they are taken raw. The stepyng of them is good to be geuen to them that haue the flix of the belly or stomack. The iuice of row quinces is good for thē that are shorte wynded. The broth is good to bath the mother with all/ if it fall down. The Quinces that are condited in hony/ stirr a man to make water. And the hony taketh of the Quinces a stoppyng and thyck makyng pour. They that are sodden in hony/ are more pleasant to the stomack/ but they do not make thick so muche. They are good to be put raw into emplasters/ to stopp ꝑ belly/ or if the sto macke be set a fyre/ or be turned with vomityng. They are good for the in flammationes or burnynges of the pappes / and for hard miltes / and for swellynges about the fundament. We may make wyne of them if ye bruse them and streyn them/ but it will not last except ye put one quarte of hony to xb. of the iuice. For without the hony it will turn in to vineuice. The wy ne so made is good for all the thynges aboue named. Of Quinces also is made an oyle/ which we vse as oft as we nede any byndyng or stoppyng. We must chuese out the Quince apples that are round/ litle and wellsmel lyng. The floures both grene and dry are put into emplasters / and are good for all thynge that nede byndynge and for the inflammationes of the eyes/ and vomityng of bloode. They are also good to be dronken agaynst a louse belly and the violent rynnyng furth of weomens sickenes.

Of

MAlus Perſica is called in Greke Melea perſike/in Engliſhe a Peche tre/ in Duche ein Pferſich baum/ in Frenche vn Pechiers. The peche is no great tre in England that I could ſe/ it hath long leues. The peche tre floureth with the almond tre/ but ẏ floure is reder then the almondis flour is/ The peche tre is like vnto the allmond tre/in ẏ body or bole/in ẏ gum/ in the leues and floures/ ſauyng that the leues and floures are bitterer. The apples are ſoft and fleſſhy/ when they are rype ſomthyng hory without. The ſtone is very grete/ and full of creſtes and gutters/and with in that is ther a kirnel lyke an almond.

Of the Abrecok tre.

Malus Armeniaca.

MAlus Armeniaca is named in Greke Melea armeniake / in hygh Ducheland ein Amarell baum as Geſner ſayeth: but in the dioceſe of Colen where as I dwelt/it is called ein kardumelken baum. It is called in Frenche vng abrecottier. Galene/ Paulus and Aetius immediatly after the pech tre/make mention of Armeniak tre/and Dioſcorides kepeth the ſame maner/ but he ſayeth further. τα δε μικροτερα καλουμενα δε αρμενιακα ρωμαισι δε πραικοκια ευσαμαχωτερα των προειρημενων εισιν. That is to ſay Armeniaca/ that is abrecockes which are called in Latin Præcocia, that is rype before/ are leſſe then the other peches and are holſummer for the ſtomack then the forſayde peches are. Pliny alſo a Latin writer/ calleth thys kynde of peches Præcocia mala, and rekeneth it amongeſt the kyndes of peches. But there is thys difference betwene the abrecok / or haſty peche tre & ẏ other/& their frutes. The haſty pech tre hath much broder leues then the pech tre/ & hys fruite is a greate tyme ſoner rype then the peche is. And where as the peche ſtones are rough/ furroed & guttered/ẏ ſtone of the haſty peche is playn and ſmothe/and the hole fruite is much leſſe then the peche is. I haue ſene many trees of thys kynde in Almany & ſom in England/& now the fruith is called of ſom Engliſhe men an abrecok/ but I thynk that an haſty peche is a better and a fitter name for it. But ſo that the tre be well knowen/ I paſe not gretely what name it is knowen by.

Of

Of the vertues of peches and hasty peches.

The Peches when they are rype/are both profitable for the stomack and belly/but hasty peches are better for ỳ stomack as Dioscorides writeth.

Out of Galen.

Learne thow thys now/that the iuice of peches/euen as the flesshe is/is soon corrupted or rotten/ and is euel. Wherefore they ought not to be eaten after meat as som vse to do/for they rot and are corrupted / whilse they swymme aboue other meates. And thys ruel must be holdē in all those meates that are of euel iuice/and are moyst and slippery/ and go easely down thrwghe the belly/ that they be taken before all other meates: for so shall it come to passe/ that they may more easely passe and prepare the way to other meates. But if they be taken after meate/ they corrupt both them selues & all other meates that are nere vnto them.

Of the Pomgranat trē.

The Pomgranat tre hath many small twygges which haue leues growyng vpon them streyght & lyke vnto wylow leues/but smaller/ and somthyng shorter. The floure is of a creme|sin colour. The apple is rounde & full of graynes and iuice. The granes haue corners lyke vnto the stones called Granati. I haue sene diuerse Pomgranat trees with fruite growyng vpon them in Italy. But I haue not sene any growyng with theyr fruite in England. The Pomgranat tre is named in Greke Roia/in Latin Malus punica/or Malus granata after som mens Latin/in Duche ein Granat baum/ in Frenche vng Pomier des granades.

The vertue of the Pomgranat tre and hys fruite.

The Pomgranat is all full of good iuice/good for the stomack/and it geueth but small norishmēt. The swete are counted to be better for the stomack/but they ingendre a lytle heate/& brede wynde/wherefore they are forbidden in agues. The sour bynde/& are good for the burnyng stomack/and they drow much more together/& prouoke brine. They hurt the mouth & the gumes. The Pomegranat that hath the winishe taste/ hath a nature betwene both. The kirnelles of the sour Pomgranat dryed in the sonne/ether sprynkled in meat/ or sodden therwith/ are good to stopp the belly and stomack/if they be louse & to much rynnyng. If they be steped in rayn water/& dronken/they are good for them ỳ spitt blood. And they are good/if a man make a bath of theyr broth/for them that haue ỳ blody flix/ & also for the isshue of a womans mother. The iuice that is pressed out of the kyrnelles/is good to be sodden w̄ hony for the sores of the mouth/of the priuites/& of the fundament. It is good for the whit flaw & for suche thynges as appare out in the body lyke lumpes/ for the ach of the eares/ & for the diseases of the nosethrilles. The floures of the Pomgranat tre called Cytini/ bynd/dry/hold in/& ioyn woundes together. And the floures are of the same effect that the apple is of. The moyst goumes & louse teth are helped/ if they be washed with ỳ broth of these floures. If the same floures be put into an

emplaster/they are good for the burstyng ỳ commeth by ỳ fallyng downe of the guttes. For they dryue the guttes back agayn. Malicorũ is ỳ rough shel of a Pōgranat/ which som call Sidion. That hath ỳ vertue to make thick/ & serueth for the same purpose that the floures do. The broth of the roote of the tre sodden/ dryueth furth brode wormes out of the belly. Balaustrum is the floure of the wild pome granat/ and it is lyke vnto the flour of the gardine Pomgranat/ and there are diuerse kyndes there of. Som white/ som red like golde/ som of ỳ color of a rose. There may a iuice be take out of it/ as is of Hypoquistida/ & it will serue for the same purpose ỳ Hypoquistida doth.

Out of the comen herbaries and practicioners.

The sour Pomegranat is good for ỳ hart burn/ for the swounyng that commeth of choler. It is good for the inflammation of the lyuer/ and to prouoke appetite. The syrop of Pomgranates is good for weo men with chylde/ and for the heat of the stomack and lyuer.

Of the Citron, Orenge and Limon tre.

Malus medica which is called malus Assyria/ is also called Citrus/ in Englishe a Citron tre. Under the which tre/ are also conteyned the Orenge and the Limon tre/ as perteynyng vnto the same kinde. The Citron tre as Dioscorides writeth brynggeth furth fruite all tymes of the yeare/ ane whilse som are fallyng of/ other are growyng vp inunder agayn. The apple is long/ full of wryncles & of the color of golde. It hath a good smell/ but a certayn vnple santnes therwith. It hath sedes lyke apere. Thus far Dioscorides. But Virgil in the second booke of his Georgikes describeth the Citron tre thus. Media bryngeth furth sadde iuices & a slow taste/ of an happy apple. There is no better remedy that commeth/ if the cruell stepmothers haue poysoned ỳ cuppes/ & haue menged herbes & hurtefull wordes together/ for it dryueth black poyson out of the membres. The tre is greaf/ and in fasshon much lyke vnto a bay tre. And it should be a bay tre/ if it kest not furth abrode a farr other sauor. The leues fall away with no wynde/ the floure is very toughe. The Medianes vse it agaynst theyr stynkyng mouthe and brethes/ and they hele therwith old men that are shortwynded.

Of the Citron tre out of Pliny.

The Assyrian apple tre which is named of som medic apple/ is a remedy agaynst poysones. It hath a lefe lyke vnto it of the arbut or strawberri tre/ with diuerse prickes rynnyng betwene/ but the apple is not eaten. It is also very excellent in the smell of the leues whiche goeth into the clothes/ if it be layd vp with them/ and dryueth away all noysom beastes from thence. The tre is fruitful at all tymes/ whilse som fall/ som wax rype. And whilse som are rype/ other yonger grow and were vp in vnder. Many nationes haue assayed to remoue it and to bryng it vnto them the excellencie of the remedies/ in erthen vesselles/ leuyng certayn brethyng holes vnto the roote/ euen as all other thynges of that sorte/ which should be caried farr/ ought to be straytly set.

Out of Theophraſt.

THe plage or parte of the worlde toward the vpſprynge of theſon/and toward the ſouth/as it bryngeth furth certayn beaſtes/ſo (as it apereth) it bryngeth furth beſyde the nature of other quarters/certayn peculiar or proper herbes. The land of Media and Perſis/beſyde many other thynges/bryngeth furth the apple tre/which ſom call the Perſik tre/and ſom Medic tre. Thys tre hath a lefe lyke and almoſte equal vnto the lefe of the tre called Adrachne/and ſuche prickes as the pere tre hath/or as the ſharp thorn tre hath/but ſmouth/and excedyng sharpe/and ſtrong. The apple is not eaten/but it excelleth in ſmell/the lefe alſo of the tre is wonderfully well ſmellyng. And if they be put amongeſt clothes/they kepe the clothes harmles. It is good when as a man hath dronken a dedly drynk/it is good alſo for to make a mans breth ſauor well. For if any man take the inwarde of it/and ſeth it in any broth or moyſture/and put it into the mouth & digeſt it/it will make hys breth ſauor ſwete. The ſede is taken away and ſowen in the ſpryng/in forrowes very diligently trimmed/it is watered euery fourth or fift day/and when it is a lytle greater/it is remoued. In the ſpryng of the yeare it is remoued agayn into a moyſt grounde/but not very thinne: for ſuche one deſpreth it. It bringeth furth apples all tymes of the yeare/ſom fallyng of/ſom growyng in vnder/and other waryng rype. The fruite groweth only out of ſuche floures whiche haue in the myddes of them/a thyng lyke vnto a rok ſtreched out. They that wāt that/are counted vnfruitefull. It is alſo ſowen in erthen pottes full of holes as the date tre is. Thus farr haue old ancient autores writē of the citron tre. And they that haue ſene the Orenge tre & the Lemon tre/thynk truely that they may well be conteyned vnderneth the Citron trē as kyndes of ẏ ſame. And I wolde that they whiche thynck that ẏ Orenge tre is ſo far from the Citron tre/ſhoulde rede theſe wordes of Nicander in Alexipharmacis. το μηδον μηλον ἔϛι το μεδικον, τὸ νεραντζιον: and I rekē they will be better content to let the Orenges/whiche ſom call poma aurantia/be a kynde of Citron.

The vertues of the Citron, Orenge, and Limon tre and of theyr fruites.

THe Citrone appel/as Dioſcorides writeth/dronken in wyne withſtandeth poyſon/moueth the belly/and maketh the mouth ſmell well/if it be waſſhed with the iuice or broth of it. It is good for greuyng weomen or ſuch as luſt and long for ſtrange meate. It is thought to ſaue clothes from beyng gnawed of mottes if it be layd amongeſt clothes.

Out of Galenes booke de ſimplicibus medicamentis.

IN the ſede of the Citrone/is a ſour and drye qualite that doth excell all other/ſo that it is in the thyrde degre dry and colde. The ſhel or barck alſo dryeth/but it hath alſo muche bytyng ſharpnes/therefore it is dry in the ſecond degre/but yet not colde/but temperate or a litle of thys ſyde. But the fleſhe of the Citron is of a groſſe iuice/and flegmatik/

and therfore colde. The fleshe is eaten as the shell is/ but the sede is no meate to be eaten. The leaues haue pour to dry and to make rype.

Out of Galenes boke de facultatibus alimentorum.

THere are iij. partes of the pome Citron / the firste is the sour thyng that is in the myddes. The second is it/ that resembleth the fleshe of the fruite/ which goeth about it that is in the myddes. The thyrde parte is the shel or pill/ that couereth the hole/ and it smelleth well/ and is spycye/ not onely in smell/ but also in taste. By all reason that same is harde of digestion/ because it is hard and full of brawn. If any man vse it as a medicine/ it doth som thyng help digestion/ as all other that haue a sharp byndyng qualite/ by the same reason/ if it be taken mesurably/ it streyngtheneth the stomack. Therefore som vse to breake it in peces and to presse out all the iuice/ and to meng the peces with medicines/ which are taken in at the mouth/ to scour the belly or to purge the hole body.

Out of Simeon Sethi a later Grecian.

THe bark/ pill/ or shell of the Citron/ is dry and hote in the thyrde degre hole out/ but the fleshe is cold and moyste in the first degre. The sour gear that is within/ is colde and dry in the second degre: but the sede is hole and dry in the second degre. The fleshe is comenly eatē with hony/ because it is harde of digestion and maketh grosse fleme. The pill is good in mete to help digestion/ agaynst the Melancholik humor. And all suche thynges as are made thereof/ are good agaynst sadnes and good for the stomack/ if ye take them in measure. But if they be takē out of measure/ they are harde of digestion. They that are condite or syroped in hony/ help the stomack and cast out hys moysture.

Out the Arabianes.

THe shell of Citron is hote in the first degre and dry in the ende of the second. The fleshe is hote in the first degre/ and moyst in the same degre. The iuice is colde and dry in the thyrde degre. The fleshe of the Citro puffeth vp with wynde/ and the leues dryue wynde away. And the flour is more subtile / and the sournes of it is byndyng and holdeth down rede choler. And the sede and barck of it/ are of a resoluyng nature. And the sauor of it/ amendeth the ayre/ and the infection that bredeth the pestilence. The sournes of it scoure away euel fauored colores and frekles. And the roote burned/ is good for white spottes & morphewes. And the broth there of holden in the mouth / is good for the impostemes of the same. The oyle of Citrones is good for the weiknes of the synewes/ and for the palsey. And the oyle is made of the shelles. The sour iuice is euel for the synewes. The same iuice is good for the hole trymblyng of the harte/ but it is euel for the lunges. The fleshe of it is nought for the stomack. But the leues comfort the stomacke. They that would eat Citrones or such lyke fruite to haue the aboue rehersed profites: must nether eat meate immediatly before them/ nor shortly after them. The fleshe of the fruite bryng them that eate it/ into a colik.

Out of Athineus.

There

THere was a certayn sherif in Egypt which tooke .ij. naughty murtheryng robbers/ & condemned them for theyr murder & robery to be slayn and poysoned to deth of serpētes/and such venemus bestes in the great shew hall/ that all men myght se them dye. But whilse they were led of the souldyers/ to the place of execution/ther mete them a womā that had a citron in her hand/ the which the murderers begged of her/ and she cloue it in two peces/ & gaue ech of thē a pece. The whiche they eat very gredely. But when as they came into the appoynted place/ and were castē amongest the myddes of the grete hepe of serpentes and aspides/ they abode vnhurt/ and receyued no harm of them/and so came hole and sound furth agayn beyond all mēs lokyng for. When as thys strange thyng chaunced thus/and euery man wondered how that thys mater should thus come to passe: and som dyd phantasey one thyng/ to be the cause/ and som an other/ the sherif ared diligently of them that kept ỳ theues/what they had done/or what myghty triacle or preseruatiue they had taken. But they answered that the theues had eaten nothyng sauyng theyr accustomed potage/and sayd further that they eat a citron by the way/ wherevpon there rose a lyght suspition that it preserued them from the venemus bestes. Yet because men douted/ whether that were the cause or no/ the sherif commanded them to go to the pryson agayne/and the one of theses shoulde eat only hys accustomed potage/ & the other should only eate citrones. These thynges done/ the theues war brought into the great theatre or shewhall agayn. And there he that eat the citrones/continewed all the day all moste safe and sounde/ allthough certayn of the serpentes had bitten hym. And the other whiche had but eaten hys comen meate/at the bytyng of one serpent/fell down sterk dede. Athineus a very noble and ancient autor wryteth that he saw thys hys own self. Wherefore it were wisdome that noble men/ and other that are bydden to dynner of theyr enemies or suspected frendes/ before they eat any other thyng/should take a pece of sulced citron.

Of *Horehounde.*

MArrubiū is called in Greke prasion/ in Englishe Horehound/ in Duche wyssen Audorn/ in Frenche du Marrubium. Horehound is a whitishe bushe full of braūches & somthyng roughe. The braūches are iiij. squared. The lefe is as byg as a thumb/somthyng roughe full of wryndes/and with a bitter taste. The sede groweth about the stalk/and the floures which are sharpe grow insunder/ by certayn equal spaces one from an other. And they are lyke vnto whorles/ in compassyng about the stalck/ as a whorle goeth rounde about a spyndel. It groweth about howses/ old walles/where haue bene howses/ & about townes/ villages/euen in suche places as the bourishe wormwod groweth. I haue sene it seldum in other places then in suche as are aboue named.

The vertues of Hore hounde.

THe drye leues of Horehounde sodden in water with the sede or the iuice of the grene leues/ is good to be geuen with hony vnto them that syghg muche and are shortwynded/ for the cough/ and the tisik. Horehound with the pouder of drye Iris or Ireos/ maketh grosse & tough fleme come out of the lunges. It is good to be geuen to weomen after theyr delyuerance / to draw down the secondes & theyr floures if they nede. It is good also for them that haue an harde and lōg trauale/ and for them that are bitten of serpētes: But it hurteth the blader and kydnes. The leues are good with hony to scour filthy and stynkyng sores. They staye fretyng or etyng sores/ and aguayles/ and swage ỳ ache of the syde. The iuice that is takē out of the bruised leues/ & streyned/ & afterward dryed/ and congeled together in the sonne/ is good for the same purpose. Thesame layd to with hony & wyne/ clereth the sight: And if it be poured in at the nose / it scoureth the iaundes. It is also good to be put into the eare/ether by it self/ or with rose oyl agaynst the payn of them.

Marrubium.

Of the herbe called Medica.

MEdica (as Dioscorides writeth) when it commeth first furth/ both in lefe/ and also in stalk/ is very lyke vnto the felde clauer/ or medow trifoly. But as it goeth forward in groweth / so it becommeth narrower. And it hath a stalk lyke a thyeleued grasse or clauer/ and it hath coddes wrythen inward agayn lyke vnto hornes/ wherein is conteyned sede of the bygnes of a lentill/ and no largelier is Medica described of Dioscorides.

Out of Pliny.

MEdica is lyke vnto the felde clauer or wilde trifoly in lefe and stalk/ and it is full of ioyntes. So muche as the stalk increseth in length/ so muche the lefe decreseth in brodenes.

Beside these markes that Dioscorides and Pliny geue vnto Medica/ I haue marked/ that it hath a yelow flour/ and that the lefe/ which standeth

Medica.

ẏ myddes betwene ẏ ij. other leues/ ẏ allwayes growe about it/ hath a lõ ger footstalk or stele thẽ ẏ rest haue. And the same lefe from the goyng down of the son vntill it ryse agayn/ foldeth it self inwarde/ & then goeth abrode agayn when the son ryseth agayn. After that the yelow flowr falleth away/ there groweth a litle thyng to conteyn the sede in/ which at the first is lyke ẏ end of a writhen gymlet/ but after that it begynneth to be rype/ it drawe th him self toge- ther/ and is made lyke a litle water snayle or a crooked rammis horne/ when it groweth muche crookedly inwarde/ & the end of it stãdeth not out of order. Som of the coddes or sede vesselles are smouth/ and som are roughe & pricky. The greatest Medica comenly hath smouth cod- des/ and ẏ lesse roughe. The sede is somthyng lyke in figure and colour vnto fenegreke. Thys herbe gro- weth nowhere in Englãd that euer I coulde se/ sauyng only in gardin. But I haue sene it growyng wylde in Germany within an half myle of Wormes in the hygh way towarde Spyer. It is called of them of Aphrica as Auicẽna sayeth in the chapter of Cot/ Alfasasat: and som wryte that it is named in Spanishe Alfalfa. I haue found no name as yet in Englãd for it: but it may be called horned clauer or medic fother.] lxh.

The vertues of Medica out of Dioscorides.

THe sede of Medica/ is good to be menged with spyced salt to make it haue a plesant taste. The same grene is good to cool it that ne- deth coolyng. They that are grasiers/ vse the hole herbe in the stede of grasse and hay.

The vertues of Medica *out of Pliny.*

THe grouñd where in medic fother shall be sowẽ in/ must be deli uered frõ stones/ & made clene/ & thẽ turned vp in ẏ latter end of ẏ last harueste. But it must be sowẽ in May/ & ẏ very thyck to hold out wedes: when it is an inche long/ it must be dili- gẽtly wedeth wõ handes & not wõ a weding yron. The time of mowyng of it is when it beginneth to floure/ and as oft as it floureth again/ & ẏ chãseth six tymes in a yere/ or at ẏ lest iiij. tymes: ye must

not suffer it to wax ripe vntill it bring furth sede. For it is good sother vntill it be iij .yere olde. The beastes must not be suffered to eate so muche as they wil of it/ lest we be compelled to put back the blood agayn. It is best when it is grene: when it withered and drye/it waxeth full of stickes/ and is turned in to dust.

Palladius of Medic sother.

 EDic sother muste be sowen in April in beddes or ryges/ the whiche as we haue sayd/thou hast prepared before. And whē as it is ones sowen/it will abyde .v.yere/ so that it may be cut iiij.or vi.tymes in the yere. It dongeth the ground well. Also it bryngeth the lene beastes into flesshe/ and it helpeth the sick beastes. A romishe acre of it/ that is cccl. foote bredth/ & c. xx.foot of length/ will serue iij.horses for an hole yere. And euery ij. vnces and an half of the sede/will be inough to saw fyue fote in bredth/and tē foot in leingth. But as sown as the sede is casten in to the grounde/ye must take it with a wodden rake/or harrow/ that it may be well couered with erth/ or elles the sede will burn away with the hete of the son. And beware that ye touch not the medic with any yron after that it is sowen. Let the first haruest be som thyng late/that the Medic may bryng furth som sede. After warde/as for other haruestes or cuttyng down of it/let them be as sown as ye will. Let it be geuen vnto beastes/but at the first tyme more scarsely/ for it puffeth vp with wynde the bestes/and ingendreth muche blood. After ỹ thow hast mowen it/water the medik that is yet in the grounde oft tymes/ and after a few dayes when it begynneth to spryng vp agayn/wede out all other herbes/ so shalt thou mow it six tymes in the yere/ and it shall be able to continew for the space of .v.yeres.

Columella of horned clauer.

 EDic soother is a very excellent herbe/because when it is ones sowen/it dureth for the space of.v.yeres/ and because after that it is sowen/ it may be well mowen iiij.tymes euery yere/ and in som yere syx tymes/because it fatteth the grownde/ and because it fatteth euery lene beaste/ and heleth euery sick beaste/ because euery romish iugerum or acre of it/is sufficient for iij.horses/to gyue them meat inough for one yere. It must be sowen as hereafter I shall teache yow. Plowe the place where in ye intend to sow Medic soother the next spryng/about the first day of October that goeth before/and let the ground rott al wynter: & then about the first day of February/ plow it well agayn/ and cast out all the stones and breke the clottes. Afterwarde in the moneth of Marche / plow it the thyrde tyme and breke the clottes and make the grownd playn. When thou hast plowed the grownde/make beddes as the maner is in a gardine: of the whiche euery one shall be in bredth .v. foote/ and in lengthe .v. foote/ that ye may go in patthes to water the herbes/and that of eche syde the weders may haue a way to come to wede the herbes. And afterwarde cast old donge vpon the grownde/ and in the last end of ỹ moneth of April sow so muche that euery xiij.drammes and a scruple may occupy .v.foote in length/ and .v.foote in bredth. When thou hast done so/let

the

the sede be couered by rakyng/ with wodde rakes/ for that is very fit for it. For if it be not couered/it will be sowne burned with the son. After that he is sowen/the place ought not to be touched with yron. And as I haue sayd/ it must be roked with wodden rakes/& weded agayn/leste any other kynde of herbe destroye the yong tẽdre medic foother. At the first tyme of cuttyng of it/ye must tary somthyng longer/ then ye shall nede to do at any cuttyng afterwarde/that it is to wet/vntill that it hath brought furth som sede. Afterwarde ye may cut it down as yong as ye wil/ and gyue it to your beastes. But at the begynnyng/ ye must geue it scarsely / vntill they be aquaynted with it/leste the newnes of the fother do hurt. It puffeth vp the cattel & filleth them with blood. When thou hast cut it doune / water it that standeth in the grounde oft tymes. When it begynneth to spryng vp agayn/ wede out allother herbes frõ it. If it be trymmed thus/it may wel be cut down six tymes in the yere/and it will increase for the space of ten yeres. And thus far haue I writen to you the myndes and experiẽce of old autores that they haue had of medic fother or horned clauer. Now it that I haue proued my selfe/I will not refuse to shew vnto you my countremen. I haue sowen iij. kyndes of medic fother/the leste kynde/ý grete smoth kynde/ and the great rough kinde. The lest kind do I alow leste of all other/ because the leues and stalkes are al very litle/ and therfore in fedyng of cattel can do but litle seruice. The grete smoth kynde as I haue proued/ groweth into a meruelus greate bushe. As for the greate roughe kynde/ how greate it will be/I haue not as yet proued/for I neuer sowed it before thys summer. But by all tokens that I can se as yet/it is lyke to be as good and greate as ý greate smoth kynde. If ye haue but a bushe or ij. of medic/and would fayn haue much sede rype before the cõmyng of wynter/because the medic bushe is very thyck/and therefore hath many flowres and sed besselles that the son can not come to/it is best to take the moste parte of euery bushe at the ioynt of the herbe/about the tyme that the floure is redy to come furth/ and somtyme when the flour is commed furth/& then ye must set the braunches that ye haue plucked of/ depe in the grounde/and water them twyse on the day/and they shall bryng furth sede as well as them that are sowen/ and muche better then they that are ouershaddowed in the bushe/and want the help of the son. Thys haue I proued diuerse tymes/ wherefore I dar be bolde to write it.

Of Mint.

Dioscorides describeth not Mint/ and maketh but of one kynde of gardin mint. Wherefore when as there are diuerse kyndes of myntes growyng now only in gardines/it is very harde to know which of them is it of whiche Dioscorides writeth. Fuchsius maketh four kyndes of gardin mintes/ and thẽ he describeth diligently. And Matthiolus maketh iij. kyndes of myntes/but he describeth them very lyghtly and barely. And allthough he disprayse the multitude or diuersite of the kyndes/semyng thereby to meane/that there is but one ryght kynde: yet nether in hys descriptiones/nor in his figures he telleth which is the ryght kynde that Dioscorides describeth/whome he taketh in hand to

expound

Mentha satiua.

Mentha satiua altera.

Mentha hortensis tertia.

Mentha hortensis quarta.

expound. The first kynd of Fuchsiusis gardin myntes hath a four squared stalk from the roote/a litle violet redishe with som hoꝛynes. The lefe is allmost round/ indented about lyke a saw/ soft and well smelling. It hath litle cremisin floures in the knoppes that go about the ioyntes after the maner of whoꝛles. Hys second kynde is lyke the foꝛmer in al thynges/ sauyng ꝑ it hath in ꝑ top of the stalkes a purplishe flour after the fashiō of a coꝛn eare. The thyrde kynde hath a longer lefe and sharper/ and purple floures in the toppes of the stalkes/ of the figure of eares of coꝛne. His fourth hath also longer leues/ and knoppes about the ioyntes where in are purplishe floures as ꝑ first hath. He calleth the first minte in Duche deyment oꝛ krausz deiment. The second he calleth kraus ballum. He sayeth that ꝑ thyrde is called in Duche balsammuntz/ and vnserfrawen muntz oꝛ spitzmuntz/ and of the herbaries Mentha Sarracenica oꝛ Romana. He calleth the fourth/ hertz kraut oꝛ ballsam kraut. Matthiolus describeth hys thꝛe gardin myntes thus: One hath shoꝛte and curled leues/ an other hath a rede stalk and a rede floure/ and an other hath a whithishe flour. Now will I shew yow my mynde/ whych of all these myntes semeth vnto me to be it that Dioscoꝛides wꝛyteth of. The two first kyndes that Fuchsius setteth furth/ can not be the gardin mynte that Dioscoꝛides wꝛiteth of/ because they haue both rouꝺe leues. Foꝛ Dioscoꝛides in the description of fiueleued grasse/ wꝛyteth that it hath leues lyke vnto mint. But the cinfoly oꝛ fiueleued grasse hath not rounde leues/ but long and indented. Therfoꝛe nether of them can be it that Dioscoꝛides wꝛiteth of. But seyng that hys thyrde mynte hath long sharpe indented leues lyke vnto the leues of cinkfoli/ I reken it to be the ryght gardin mint. As foꝛ the figures of Matthiolus I must nedes confesse that they are fayre/ and so lyke one to an other that a man cā not well discerne the one from the other. But yet I reken that the second agreeth better then the foꝛmer with the leues of Cinkfoly. Thys herbe is called with vs gardin mynte/ and as far as I remembre/ it is called spere mynte/ and if it be not named so/ it may well be called so of the sharpnes of the lefe that it hath.

The vertues of gardin mynt.

MYnt hath a warmyng/ byndyng and a dꝛying poure. It will stopp blood/ if the iuice of it be dꝛonken with vinegre. It killeth round woꝛmes in the belly. It pꝛouoketh man to the generation of chylder. Thꝛe bꝛaunches taken with the iuice of sour pomgranat/ stancheth the hitchcok/ the choler and perbrekyng. Mynte layde to the heade/ swageth the ache therof. It swageth the bꝛestes oꝛ pappes/ if they be stretched furth oꝛ swelled with plenty of mylke. It is good to be layde to the bytynges of dogges with salt. It dꝛyueth away matery rottenfilth/ if it be layd to with perched barley mele: With mede it is good foꝛ the payn in the eare. It smoteth ꝑ roughnes of the tong/ if it be rubbed therwith. It will not suffer mylck to crud and to be made chese if the leues be put into be the mylck that a man dꝛynketh. To be shoꝛt/ it is good foꝛ ꝑ stomack/ & hath a singulare plealantnes in sawces.

Out of the later writers.

The

The ſmell of mynt ſtreyngthteneth the brayne/ and kepeth the mencory and increaſeth it. Mint if it be put into milk/ wil not let it crud. It is good for the iſſhue of blood. It is good for the colik with the graynes of a pomgranat. It hath a ſingulare vertu agaynſt ẏ bytyng of a mad dog. Serapio writeth that mint preſerueth cheſe from rottyng/or corruption. But ẏ iuice is beſt for that purpoſe. Macer ſayeth that if mynt be layde vnto a womans breſte/that it will diſſolue and breke inſunder crudded mylk.

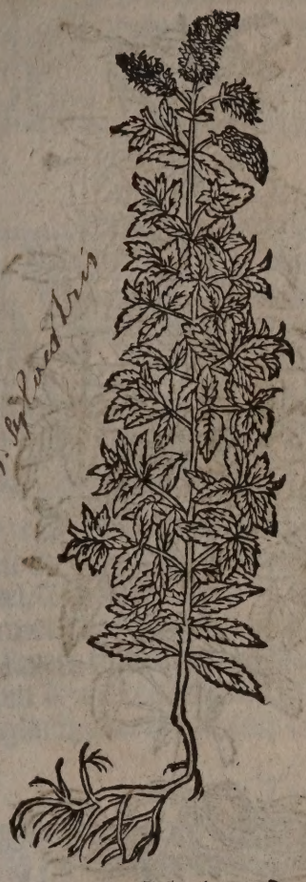
Out of Symeon Sethi.

Mint is hote in the thyrde degre/ and dry in the ſecond/and it hath ſom moyſtenes more then the wilde mynte/ it is good for a cold liuer/and it ſtreyngthteneth the ſtomack/ and helpeth digeſtion. It ſtächeth perbrekyng and the hitch cough. It helpeth the gnawynges of the ſtomack and ſtirreth vp an appetite/and dryueth wynde away. It killeth wormes/and ſpecially the broth of the wilde mynt. It ſtirreth vp the luſt of the body/and openeth the ſtoppyng of the milt and liuer. But ye muſt not eat your fill of it/ for it fineth the blood/and maketh it waiſhe/and turneth it lyghtly into yelow choler/and alſo becauſe it is of ſubtill or fyne partes/ it dryueth abrode and waſted it way. But it leueth ſtill it that is groſſe and melancholiſhe. Therefore they ẏ are hurt with yelow gall/ muſt forbere from mynt. Bruſe it with ſalt and it is an holſom remedy agaynſt the bytyng of a mad dog. When it is withered and made in pouder/ and taken after mete/ it helpeth digeſtion an heleth them that are diſeaſed with the milt. It is alſo good for weomen that haue an harde labor/ when it is dronken with wyne. The ſede of it ſcoured the belly/but it hurteth the lunges.

Of the wild mynte called mentaſtrum.

Mentaſtrum called in Greke hedioſmos agrios/hath a rougher leke/ & in all poyntes greater thē Siſymbriū hath/ and is of a more greuous ſauor. Dioſcorides deſcribeth hys wilde mynte no largelier then ye ſe. Wherefore when as there are diuerſe kyndes of wilde mynte/it ſhall be hard to know whiche of thē Dioſcorides meaneth of. But by the ſhort deſcriptiō of Dioſcorides we are taught that/that kynde whiche hath ẏ greate and roughe leke/ and not any that hath any ſmall or ſmothe leke is menthaſtrum Siſymbriū/which is a kynd of wild baū mynte/hath a broder leke then mint hath/and wilde mynt hath a greater leke then Siſymbrium hath/wherefore after the mynde of Dioſcorides who teacheth it that I haue ſayde/ẏ wilde mynte muſt nedes haue a great leke. Thys wilde mynte groweth in moyſt groundes by waterſydes/ with a rough leke and hory/with certayn toppes in the ouermoſt parte of ẏ ſtalkes/lyke vnto ſhort eares of corn: the herbe looketh muche more whytiſhe then the gardin mynt doth/and it hath a verye ſtrong ſauor. The horſe mynt ſemeth alſo to be a kynde of menthaſtrum: how be it I take it not for the right kynde of Dioſcorides.]

Mentha syluestris, uel Mentastrum.



The vertues of wilde mynte.

The wilde mynte as Dioscorides sayeth is not so muche desyred to be vsed of holemen as the gardin mint is/ greuous because it hath a more sauor. Galene wryting of thys herbe vnder ỳ name of calamint/ in ỳ proper chapter of mint: writeth ỳ thys mint is not so moyst as the gardin mint is/ but that it is hoter and dryer/ & therfore that it is not fit for diuerse purposes that ỳ other mint is fit for. Pliny writeth thus of ỳ wilde mynte/ Mẽtastrũ is a wild mint/ differyng in ỳ kynde of leues/ for they haue ỳ figur of Basil/ & ỳ color of peny ryall. Other fore som calle it wilde penny ryall. It was foũd in the tyme of Põpeius ỳ greate/ ỳ ỳ lepre called Elephantiasis is healed with these chowed and layd on/ by ỳ experience or proofe of a certain man ỳ for shame couered hys face therwith. The same are layd to and are dronken against ỳ stynging of scorpiones with salt/ oyle/ and vine gre/ and agaynst scolopendres & stynginges of serpentes in the quantite of ij. drammes in ij. cyates of wyne. The leues are keped in pouder agaynst all poysones. If they be strowed vpõ the grounde and smooke made of thẽ/ they will dryue away scorpiones &c. Pliny semeth to take for hys mẽtastro an other then Dioscorides doth/ whilse he geueth the proporcion of the leues of basil vnto it/ and colour of peny ryall/ whiche thynges agre not with the description of mentastrum in Dioscorides. It appereth that the comen rede fish mynt ỳ groweth about waterslydes with whorlish circles goyng about the stalck/ is the mentastrum that Pliny writeth of. But as I haue sayd afore/ it that Dioscorides setteth out / hath long thynges lyke eares of corn/ in the toppes of the stalkes/ and long roughe leues and hory/ nether lyke in figur to Basil/ nor in color to peny ryall/ except I be farr deceyued.

Of Mercury.

Mercurialis is named in Greke ermou bataniõ/ and linozostis/ in Englishe Mercury/ in Duche rekraut/ or bingelkraut / in Frenche mercurall. Mercury (sayeth Dioscorides) hath the leues of Basil/ but lesse/ & much like vnto Parietori or Pilletori of ỳ wall/ with litle branches compassed about with a dubble knot of ioyntes or knees. The sede of the femall is very plẽtuous/ and resembleth

Mercurialis fœmina.

Mercurialis masc.

bleth/as it were a cluster of grapes. But the fruite and sede of the male cõmeth furth betwen the stalck and the leues/round/ litle/& lyke vnto ij. stones ioyned together. The bushe is a yã hyghe or hygher. By thys descriptiõ it is playn/that our forfathers haue erred in Englãd/ which hitherto in the moste parte of all Englãd/haue vsed an other herbe in the stede of the ryght Mercury. Therfore as many as had leuer ete whete/then a cornes/let them vse nomore theyr old Mercury/but thys Mercury which Dioscorides describeth. The ryght Mercury groweth comen in the feldes and wynyardes of Germany without any settyng or sowyng. And it beginneth now to be knowen in London/and in Gentle mennis places not far from London. I neuer saw it grow more plentuously in all my lyfe then about Wormes in Germany.

The vertues of Mercury.

BOth the Mercuries are eaten in sallettes or mouses to' louse the belly. If ye drynke the water that Mercury is sodden in/ it draweth choler and water. It is perfitly knowẽ as Dioscorides writeth/that the male herbe dronken/maketh men childer/& ỹ the female maketh females/ if they be taken after the scouryng or purgyng/and be layd to the places conuenient.

Out

Out of Pliny.

IT is wonderfull that is tolde of both ỳ mercuries/that is/ỳ the male maketh mẽ childer/& ỳ femal weomen chylder. They say ỳ thys cõmeth so then to passe/if by and by after the conceptiõ/ the iuice be dronkẽ in maluasei/or if the leues be sodden & eatẽ with oyl and salt/or if they be eaten raw with vinegre.

Of the Medler tr.

MEspilus is named in greke Mespile/ in Englishe a Medler tre or an open arse tre/in Duche/ein nesselbaum/in Frẽche mesplier. The mespil or medler tre/ is full of prickes with a lefe lyke vnto oxiacantha. It hath a pleasant fruite/ but small/whiche hath iij. stones in it/wherefore som haue called it iij.stones. It is long in waryng rype/& in eatyng it byndeth. It is pleasant to the stomack/& stoppeth the belly.There is an other kynde of medler which groweth in Italy/ called of som Setaniũ/& of other epimelis. The tre hath leues lyke an apple tre/ but lesse. It bereth a round apple/good to be eaten with a larger nauel.The fruite byndeth and is long in rypyng.The first kinde of mespilus groweth not in England nor Germany that euer I could se/but Matthiolus sayeth that it groweth about Naples in Italy and that it is called in Italian Azarolus.[The second kinde is that is comen in Itali/Germany and England/and is comenly called a medler.]

The vertues of the Medler.

DIoscorides besyde that which I haue rehersed of the properties of medler before/writeth also ỳ if medlers be condited/they are good in sommer agaynst the hote flixes of the belly.

Out of Galene.

MEdlers/sorbapples/or seruices are byndyng and astringẽt/ but medlers are more astringent/thẽ the sorb apple is.Therefore the eatyng of medlers is good for thẽ ỳ haue flix. But ye must not eat to much of the se byndyng fruites/for if ye do/they will stopp your liuer and milt.

Of the herbe called Meon *or* Mew.

MEon whiche they call athamãticũ groweth plẽtuously in Macedonia & in Spayn. It is lyke vnto dill in ỳ stalk & lefe/ but it is thicker then dill. It groweth vnto the hyght almoste of ij. cubites.The rootes are lõg/small/ well smellyng/ and so hote ỳ they hete ỳ tong.And they are scattered abrode som ryght/& som a wry. Thus far hath Dioscorides writen of the description of Mew.

The description of Mew out of Pliny.

MEw is not sowẽ in Itali/ but of Physiciones/& ỳ but of a few. There are ij.kyndes of it.They call ỳ excellẽter athamanticũ/ som because it

was foūd of Athamāte/& other because ỳ moste excellēt is foūde in Athamanta. It hath leues lyke anise(here shoulde we rede dill ỳ is anethū & not anisum)/& a stalck somtyme ij.cubites hygh. It hath many & lōge & black rootes & som of thē very depe. The athamātik is not so rede as ỳ other is. Hetherto Plīny. I would gladly cōsēt to thē ỳ holde ỳ ỳ herbe wich is called of the apothecaries feniculū tortuosum/of ỳ Northē Englishe mē spiknel/of the Duche mē berwurtz/is ỳ true mew/if ỳ I could fynd any spicknel or berwurtz ỳ were of ij.cubites hygh. But allthoughe I haue sene it many tymes/yet I neuer coulde se it one cubit hyghe/wherefore ether this can not be the mew athamāticō Dioscorides/ or Englād & Germany will not beare so lōg mew as Macedonia & Spayn doth. But though it be not Mew Athamāticū/it may well be the other kynde/where of Plīny maketh mention. The freres ỳ wrote of late yeres cōmētaries vpō Mesue/say ỳ they foūd in Itali in ỳ moūtaynes of Nursia ỳ ryght Mew/& ỳ ỳ herbe is called of ỳ inhabitātes there about not Mew but spicula: where of we haue belyke our Englishe name spicknell. Thy sayalso ỳ they foūd it in Spayn/& ỳ it is called there Sistra & not Meu. The same alege Symō Lanuensis & ỳ pādectari/ to proue ỳ sistra is Mew. Matthiolus one of the cōnygest herbaries ỳ writeth at thys tyme/ writeth ỳ allthough he were of late of an other iudgemēt/ỳ now he iudgeth ỳ thys herbe whose figure I set out/is ỳ ryght Mew in Dioscorides. But beside hys comē mauer he gyueth it nether any Italiane name nor any name of ỳ apothecaries or herbaries. Amatus Lusitanus taketh feniculū tortuosum also to be Mew/but he saieth/ỳ herbe which is called of ỳ Duche roote pedlers of Anwerp/berewurtz/is not the true Mew. Where at I meruel much(seyng ỳ most parte of all ỳ pothecaries of all Germany both in ỳ ouer & also Netherlande/know ỳ right Mew well & call it Mew) ỳ ỳ root cremer of Anwerpe shewed hym an herbe ỳ was called berewurtz/& was not yet ỳ ryght Mew. Belyke he was som deceytfull felow which solde false ware/ or elles Amatus iudgeth not well of berewurt/or elles there are two kindes of berwurtz in Germany. Alle ỳ herbaries & apothecaries of Germany call theyr berewurtz feniculū tortuosum allthough/som of thē take berwurt for dauco/& other for tordilio. The berewurtz ỳ Fuchsius & Tragus do set furth are not lyke ỳ bere wurtze ỳ I looked vpō/whē as I wrote thys chapter of mew. For ỳ rootes of theyr berewurtz as they both describe thē/& paynt thē haue no wrythē rootes/as ỳ berwurte had ỳ I looked vpō. For allthough it had one greater root goyng right down/so there grew out aboue ỳ streight roote certayn litle rootes writhē in / one vō in an other lyke swynes tayles. Wherefore ether theyr root gottherers digged not theyr roothes hole out of groūde: or elles theyr berwurtz is not it ỳ I haue sene in other places of Germany & Englād. But ỳ herbe ỳ Amatus Lusitanus describeth/ in ỳ roote is not only much vnlike vnto it ỳ Matthiolus paynteth/ but to all other ỳ euer I coulde se ether in Englād or Germany for where as the Mew of Matthiolus/ỳ berwurtz of Germany & ỳ spiknel of Englād(which peraduēture was ones called Spiknard) haue a rough thyng like to the Judish Spiknarde in the hyghest parte of the root/out of whiche the stalke cōmeth first furth: the mew of Amatus hath ỳ same rough tuht lyke Spiknarde/as he writeth in infima parte, in the lowest parte of the roote/ wich thyng if it be so/ nether Matthiolus nor I know the ryght mew: And I for my parte I woulde gyue place vnto hym in the knowledge of Mew if he could shew me suche markes & tokens in hys Mew as he sheweth to be in his feniculo tortuolo.

In the meane tyme I partely suspect that he tooke the ouer parte of the her be/ for the nether/and so was deceyued/or elles I am far deceyued. Which if I shall here after perceyue/I will be contēt to grant to call agayn/and to vntech my error/ whiche I haue taught before. Feniculum tortuosum whiche I take at the leste to be a kynd of Mew/if it be not Athamāticum/groweth in the bisshoprik of Durram in wild mores/called felles/and viij. myles aboue Bon/in Germany in a countre called caltland/and a litle from ỳ toun of Bathe in hyghe Germany. I saw it also ones in Anwerp/ in Apothecaries gardin/but the pothecari named Petrus de viculis/called it peucedanū/ not without a greate error. I saw it also growyng in New castel in a gardin in greate plenty/where as I learned that it was called spicnell. And the root of this spicknell/ when it is dryed/ is Spongius and not hard compact together as Iris is.

Mew in Durham Esp

The vertues of Mew.

THe rootes of Mew made hote in water/or brokē with out sethyng/ are good for the stoppyng of the kydnes and blader. They dryue away the wyndenes of the stomack. The rootes taken with a syrop made wyth hony/are good for the gnawyng of the mother/ for the ache of the ioyntes/and for the flowyng of humores doun to the breste/ they bryng down to weomen theyr sicknes/if they sit in the water/ wherein the rootes are soddē. If they be layde vnto al ỳ lowest part of ỳ belly of a yong childe/ they will make hym put furth water. If ye drynk to muche of thys herbe/it will make your head ach. The rote is hote in taste/somthyng bitter and of a spicie sauor. Mew as Galene writeth is hote in ỳ thyrd degre and dry in ỳ second. Ye haue now heard how good ỳ Mew is for diuerse diseases of ỳ mouth. Now herken what the Duche wryte of theyr bere wurtz. Tragus sayeth thus: Our rooteremers call it in Duche berwurtz/ether because it is full of heyr/or elles because it is supposed that the ache of the mother (which is also called bermoter) is stilled therby/ if weomen hold it in theyr mouth. Fuchsius writeth also these wordes: It is called in Duch berwurtz for ỳ heired rotes sake/or elles because it healeth the diseases of ỳ mother/ which is also called bermuder. These thynges cōpared together/ will geue occasion to a wise man to cōclude/ that berwurtz of the Germanes should rather be Mew in Dioscorides then ether Daucus or Tordylion.

Of *Mile or* Millet.

MIlium is named in Greke kegchros ē piston/in Duche hirtz/in Frenche du Millet: it may be called in Englishe mile or millet. The leues of millet when they come first out of the groūd/ are lyke the leues of a rede/and they are very rough. Millet hath a lōg stalck where in at ỳ leste are vij. knottes or ioyntes. The top of it is lyke vnto the top of a rede/ and ther in are litle rounde sedes/ which haue no couerynge without/ sauyng a thin husk.

The vertues of Millet.

MIllet in brede norisheth leste then other cornes do/ and in pottage it stoppeth the belly/and dryueth furth water. Millet is good to be perched or put in to a frying panne/and there to be well heated/ and to

Milium.

be put in a bag/and to be laydē to ſuche places as are vexed vō gnawinge or achyng.

Out of Galene de facultatibus alimentorum.

THe brede that is made of millet and panik/is colde & hard of digeſtion. It is playn that the brede is dry and bryttle/and hath in it nether clammynes nor fatnes. Therefore it ſtoppeth a wateriſhe belly. Millet is in all poyntes better then panik is.

Out of Galen de ſimplicibus.

MIllet cooleth in ỳ firſt degre & dryeth in the thyrde ſhlowly or much in the ſecōd. It hath alſo a lytle fynenes. Then whilſe it hath thys cōplexiō/whē it is takē as a meate/it noriſhe leſte of all other kyndes of korn. But it dryeth vp alſo the belly. But if it be layde vō out in bagges/it is a good fomēt for all ſuch partes as require to be dried vōout bityng. And if it be layd to after the maner of an emplaſter/it can well dry vp. But it is very brytle or brukle/and therefore it is harde to make an emplaſter of it.

Out of the 14. booke of Conſtantinus Cæſar de agricultura or of huſbandri.

TUrtel doues wax fat with the eatyng of millet and panik/& alſo vō large drink. They loue alſo to haue whete & clene water. But quales are made fat with whete/millet & clere water/& darnell. For as much as quales eatyng helleboꝛ/or neſyng pouder/are not ſafely inough takē in meate: becauſe the eatyng of thē/bryngeth both a crampiſhe ſtrechyng out of ỳ ſinewes/& alſo the duſines of the heade/for thys cauſe it is mete to ſeth millet vō thē. But if any mā/by the eatyng of quales/fall into theſe forenamed grefes/if he drynk the broth of Millet in tyme/it will help hym. And for the ſame purpoſe ſerue ỳ berries of the myrtel tre. For theſe are good takē euē in or after dedly muſhrūmes or todſtooles. But Millet hath a certayn other naturall property/that is/he that eateth of brede made of millet: ſhall neuer ryn in to any danger of poyſon. Thus far Conſtantinus Ceſar. Millet is muche vſed at thys tyme in Itali to crā capones vō all/& to make fat hydes vō it. The germanes huſk millet & eat it vō milk/after which faſhon when it is taken as Symeon Sethi ſaieth/it is much moyſter and eſyer of digeſtion.

Of

A Certayn Millet hath ben brought into Italy / within these .x. yeres/which hath a black & a greate corne/lyke a rede in the stalk. It groweth vp into the hight of seuen foot with a great stele or stalk/ they call it (as my text hath) lobas. It bryngeth most fruite furth of all other kyndes of corne. Pliny semeth to take culmus here/not for calamo as it is comenly take/but for the branchie and thick & busshy thyng ẏ groweth in millet & in redes/wherefore I reken that we should not rede in Pliny lobas/ which signifieth coddes or shales where in the sedes of pulses grow/ but phobas which betoken the top or thyng lyke a busshy lock of heare/ẏ groweth in ẏ toppes of redes/ and such lyke water herbes. Matthiolus sayeth that thys herbe is called in Italian Melica or Melega/& in other partes Sorgo/& in Hetruria Saggina. Som pore men vse to grynde thys corne & to make brede of it. Other vse to fede hennes & doues with it/ other vse & vertue of it: I know none. Som call it in Germany Turkisch corn/& som call it in Englād wheat of Turky/ how be it there is an other kynde of corne / which is the ryght Turkishe wheate/wherefore it were better to cal it in Englishe/Indishe millet or ried myllet/then to geue it the for sayd name. I haue sene it growyng in Italy in the feldes/but only in gardines in England.

Of the Mulberry tre. Morus.

MOrus is named in Greke Morea/in Englishe a Mulberry tre/in Duche ein Maulberbaum/ in Frenche vng Meurier/ of the apothecaries morus celsi. The Mulberry tre hath leues allmoste roūde/sauyng ẏ they are a lytle sharp at ẏ ende/ they are indented about ẏ edges after the maner of mynte. It hath hory floures/ & a fruite in proporcion/ som thyng long in color/ whē it cōmeth first furth whyte/in cōtinuāce of tyme it wareth rede/ and afterwarde whē it is full rype/ it is black.

The vertues of the Mulberry tre.

THe fruite of ẏ Mulberry tre louseth ẏ belly & is good for ẏ stomack/ but it is easeli corrupt or rotten. The iuice of Mulberries doth the same. If it be soddē in a brasen vessel/ & set out in the son/ it is made more byndyng/ & it is good for the flowynge of humores/for eatyng sores/ and for the inflammation of the kirnelles vnder the chin/ with a lytle hony. But hys streyngthe increaseth/ if ye put vnto hym alum de pluma/ galles/ saffron/myr/the sede of

Tamarisk/Ireos or Iris/and Frankincense. The vnripe berries of thys trē are good to be dryed and vsed/ and put into mete in the stede of sumach berries/ for them that haue the flix. The barke of the roote of thys tre sodden in water/louseth the belly. It dryueth vode wormes out of the belly. It is also good for them that haue dronken the poyson called aconitum pardalianches or libardis bayn. The leues are good to lay to a burnyng. The iuice of the leues taken in the quantite of a cyat/ is a good remedy agaynst the bytyng of the felde spyder. It is good to washe the achyng teth with the broth of the barck and leues hote/ to dryue the payn away. The roote beyng cut/nicked/or scotched/about the last end of herueste/ ye must make a furrow round about it/ and it will put furth a iuice whiche ye may synde in the next day after/clumpered or growē together. Thys iuice is exceedyng good for the tuthach/it scattereth and dryueth away swellyng lumpes and purgeth the belly.

Out of Auicenna.

THe leues of the mulberry tre/are a sufferan medicine for the squinsey or sqinancy/and agaynst stranglyng. The bark is a triacle agaynst the poyson of henbayn.

Out of Galene de facultatibus alimentorum.

THe rype fruite of the mulberry/doutles softeneth the belly. But the vnrype fruit/after that it is dryed/is a very byndyng medicine/wherefore it is good for the blody flix or for any other flix. But it must be brayed & cast into your meat/as ye do with somach: or if a man will/he may drynk it with wyne & water. But that the iuice of the rype mulberries is a good mouth medicine / by ẏ reason of ẏ byndyng that it hath/euery man knoweth. But vnrype mulberries besyde theyr tartnes/they haue also a sournes. Yea the hole tre in all hys partes/hath a mixt or menged pour/made of a stoppyng and a purgyng qualite. But in the barck of the roote/ẏ purgyng vertue excelleth with a certayn bitternes/in so much that it can kill a vode worm. In other partes the bindyng or stoppyng qualite passeth the other qualites. There is in the leues and buddes a certayn mean complexion or temperature.

Of Tamarisk.

MIrica otherwise called Tamarix & in Greke Myrike/is called of the apothecaries/and comen herbaries Tamariscus/of the Duche Tamarischen holtz. It may be named in Englishe Tamarisk/because as we want the bushe/so also we haue no name for it in England. Myrica is of ij. kyndes as Dioscorides writeth. The former kynde groweth about flow/& standyng waters/and bryngeth furth a fruite lyke a floure/with a mossy growyng together. Egypt and Syria bryng furth an other gentler thē thys/in other poyntes lyke ẏ wilde. It bryngeth furth a fruite next vnto a gall / vnequally byndyng in taste. Whiche we vse conueniently in the stede of galles in the diseases of the eyes

and

and mouth. These ij. kyndes are not largelier described of Dioscorides. The secõd kynde I grant that I neuer saw/and that is no meruel/ seing that Dioscorides appoynteth Syria and Egypt for hys naturall places/ where as I haue neuer bene. But as touchyng the former kynde I haue sene it in diuerse landes in Italy in an yland betwene Francolino & Venish in Germany in diuerse places about ỳ Ren not far from Stralburg/ and in Rhetia in a stony place som tyme of yeare vsed to be ouer flowen wõ the Rhene. Theophrast writeth that Myrica hath a flesshy or fat or thick lefe. And Pliny writyng of leues of plantes in generall/ sayeth that ỳ Cypres tre and the Tamarisk haue carnose or flesshy leues. Which sayng is not so to be vnderstãd that euery lefe by it selfe were fat or flesshy: but that they are called fat/because they grow so thyck together vpon the twygges. The leues of the Tamarisk are lyke the leues of Samin or of the Cypres tre/but they are som thyng lesse. And both Dioscorides and Pliny write that Erica whiche is called in the North parte of England hather or tyng/ and in the South countre hethe/is lyke vnto Tamarisk. Wherefore seyng that there is no liknes at all betwene the rountre or quikbem/& the hethe or hather/they haue ben far deceyued in London / which haue comenly vsed the barkes of quickbeme for Tamariske as here after I intend to declare more at large. The Tamarisk bushe ỳ groweth in Germany is about viij. foot long/and comenly it is not greater then a mans thum. The color of the barck in the vttermost parte of all is gray/and next vnto that/it is rede/ but next vnto the wod it is yelow/as the wod is whilse it is grene. The wod is very holow and hath very great pith/or hart / somthyng in that poynte lyke vnto cloder/or bourtre: The taste of the barck is very byndyng/ as the leues are also.

The vertues of Tamarisk.

The fruite of Tamarisk which is lyke a gall/ is vnequally byndyng in taste/and we may vse it in the stede of galles/ both for the diseases of the eyes/and mouth. It is good to be geuen vnto them in drynk that spit blood/and to them that haue the flix/ and to weomẽ that are vexed with theyr vnmeasurable isshue. It is also good agaynst the iaundes/and the bytyng of the feld spyder. The

same

ſame layd to/after ỹ maner of an emplaſter/ſwageth ſwellynges: the barck is good for the ſame purpoſe. The broth of the leues dronken with wyne/ waſteth vp the milt and is good to waſhe the teth with all/for the tuth ach. And it is good for weomen that haue a louſe or weike mother which is oft in ieperdi of fallyng. It is good for them that haue ỹ louſey euel. The aſſhes alſo of the wod layd to in a conuenient place/ſtopp alſo the outragius flowyng of the mother. Som make drynkyng cuppes of the body of thys tre/ that the drynk dronken out of them/may be the holſommer for the milt.

Out of Galene.

TAmariſk hath a ſcouryng and a cuttyng propertie/ without any manifeſt drying. It hath alſo ſom byndyng/ by reaſon of whiche poures and qualitees/the leues or rootes or vppermoſt branches or twigges ſodden with wyne or vinegre/ are good for the hardnes of the milt. It healeth alſo the tuthach: but the fruite and the barck bynde muche. Tamariſk hath much fineſſe in the partes/and is able to ſcoure away/which vertue the gall hath not. Then when as the quikbem tre/which is a kynde of ſorbus/ hath only a byndyng pour and no fineſſe of partes/ nor pour to ſcour away nor to cut/ but only a byndyng or ſtoppyng pour. I counſell that from hencefurth the phyſiciones of Englād/and namely of London/that they vſe no more the barkes of quickbeme/ for the barkes of Tamariſk: that they vſe the barkes of the rootes of heth in the ſtede of Tamariſk rather then the barkes of quickbeme.

Out of the Arabianes.

THe aſſhes of Tamariſk dry vp all fores and properly them that ſpryn ge of burnyng. Alchanzius an Arabian ſayeth theſe wordes of Tamariſk. Tamariſk is good for colde apoſtemes/ if they be perfumed therewith. A certayn faythfull man told me/ that there was a certayn woman/in whome appeared a lepre/ and the broth of the rootes of Tamariſk was geuen vnto her oft with raſines/ and ſhe was healed of her lepre. And I proued thys my ſelf in an other woman: and I ſay that the caſe chanced thus. Her diſeaſe was the impoſteme of the milt: and by the reaſon of the ſtoppyng of the milt/whiche was the cauſe that it could not draw Melancholy vnto it/ nether clenge the blode/ made the woman to appere ſo/as ſhe had bene a lepre. Therefore when as the impoſteme was reſolued/ and the ſtoppyng was opened/by the worky ng of this medicine/whoſe vertue was to cut in ſunder humores/and to breke them/ & to ſcour away: theſe weomen was reſtored vnto theyr former helth agayn. Thus far the Arabianes. Of whoſe ſaynges and experiences Matthiolus gathereth well in my iudgement/that Tamariſk wold do well to be dreſſed after the maner of Guaiacū/for the Frenche pockes/and ſhould be lyke in vertue with Guaiacū. But I wold not only that Tamariſk ſhould be ſo prepared for the pockes/but for all other diſeaſes that aryſe of the milt. But my counſel is further/ that they that are diſeaſed in the milt/or in any diſeaſe that ſpryngeth out of the milt/ ſhould cauſe a wyne to be made of Tamariſk for ſuche diſeaſes. And I dout not/ but they ſhall fynde grete eaſe & helpe of the vſe of that wyne. Diuerſe

in

in hyghe Germany about the places where as Tamarisk groweth in grete plenty/haue thys yere made wyne of Tamarisk which is not only pleasant in the mouth/(for I haue tasted it) but also holsum/for the body as reason doth teache/and experience beareth witnes.

Myrrhis. *Of the herbe called Myrrhis.*

MYrrhis/as Dioscorides saieth/is like ỳ homlok/both in stalk and in leues. It hath a root something lõge/soft/round & wel smelling/& not vnpleasant in mete. Thys description by ỳ iudgemẽt of ỳ moste parte of lerned men is the herbe ỳ is called of ỳ herbaries cicutaria. But for all ỳ I perceyue well/ỳ euen they ỳ say that Myrrhis is cicutaria/dout or ellis know not perfitly which herbe is cicutaria/amongest ỳ whiche is Amatus Lusitanus/who although he sayeth ỳ Myrrhis is cicutaria: yet where as he promiseth to teche Spanishe/Italiane & Frenche names of herbes as he doth moste comẽly when he knoweth them/he sheweth onely ỳ Duche name of cicutaria/as thoughe he hath bene longer in Duchelãd thẽ in Spayn/Italy or Frãce/or ellis the Duch tong were rycher thẽ the other aboue named tonges were/or ỳ Germanes had foũd a name for cicutaria/where as ỳ Italianes/Spanyardes & Frenche men hath as yet foũd none. Matthiolus also semeth playnly to dout whether cicutaria be Myrrhis or no. For he saieth ỳ there is an herbe comen in Itali called cicutaria/whiche mẽ thynk to be Myrrhis/& a litle after he sayeth: si Myrrhis in Italia prouenit &c. If Myrrhis grow in Itali. I haue foũd none ỳ agreeth better wt ỳ description/thẽ thys whiche I haue set out. Wherefore ye may se ỳ thys herbe is not yet perfitly knowen. There are ij. herbes/where of I dout which of them should be the true Myrrhis. The one is called in Englishe casshes. It groweth in Orchardes amongest ỳ gras vnder ỳ trees very lyke vnto Homlok/I neuer saw greter plenty of it/then I haue sene in the hoztyard of Pẽbzook hall in Cãbzigde/where as I was som tyme a poze felow. The other herbe differeth very lytle from the fozmer/sauyng ỳ it groweth wilde about hedges & in middoes/& is shozter then the other/& hath rougher leues and moze lyke cheruel. Wherefoze I call it mok cheruel/but foz all ỳ when it is growẽ vp/it is muche lyker an homelok then cheruel/so ỳ as far as I can iudge by the figure/it is the same herbe ỳ Matthiolus setteth furth/foz Myrrhis which Fuchsius calleth wilder kerffel.

Lest Orchards of Pembroke Hall Cambridge

The vertues of Myrrhis. The

THe roote of Myrrhis dronken in wyne / helpeth the bytynges of feldespyders/ It bryngeth to weomē down theyr sikнes and the secondes if they stop. It purgeth also weomen after theyr delyuerance. It helpeth them that haue the tisik/ sodden in a drynk. They say also that the same dronken in wyne twyse or thryse vpon a day/is good for the pestilence/and that it saueth a man from infection.

Of the Myrt tre.

DIoscorides writeth of ij. kyndes of myrtus/ of the one in the first booke/ and that is the gardine myrt/ and of the other in the fourthe/and it is Myrtus syluestris / which is called in Latin Ruscus. Howbeit/ he semeth to mene ẏ there is also an other wilde myrt tre besyde Ruscus. Dioscorides maketh ij. sortes of sowen or set myrtel trees/the one he called the whyte and the other the black. But other writers make yet mo kyndes of Myrtilles. Whereof I haue sene one/ whē I was in Bononi:it hath fiue tymes as litle leues as it that is set furth of Matthiolus for the comen sett Myrt tre. And that kynde did I also se in monte Appēnino/but they that shewed it me/called it Myrtum syluestrem/ and it with the small leues/ (which is in dede Myrtus satiua tarantina) only Myrtum satiuam. But I rather holde in thys mater with Matthiolus/then with them that hold of the contrari parte. Allthough I thynk that Matthiolus hath paynted hys Ruscus with to lytle leues and hys Myrt tre with to great and brode leues in comparison of the other. For Dioscorides in the description of the wild Myrte tre/which is called in Englishe bochers brome / maketh it to haue broder leues / then set Myrt hath. I haue sene them both/ & doutles there is a faut in the smalnes of the leues of Ruscus as I intende to shew more largely when I shall com to ẏ intreatyng of Ruscus. The set or gardin Myrt tre/hath bowyng branches and twygges/ a rede barck/lōge leues allwayes grene/somthyng like the leues of a Pomgranates leues. In the whyte Myrte appere whiter leues/and in the black blacker. They haue all whyte floures and well smellyng. The sett or gardin Myrt trees haue greater frute then ẏ wild haue. Both the kyndes of Myrt trees haue lōge fruites/lyke vnto ẏ fruites of ẏ wilde Myrt tre but greater.

The vertues of the Myrt tre.

THe vertue of the Myrte tre/ & of the sede of ẏ same/is to bynde. The grene/or dry sede / is good to be geuen in mele to thē that spit bloode/ & it helpeth the prickyng of the blader. The iuice pressed out of the grene leues/hath the same vertue. It is good for felde spyders. And in wyne it is good for the stynging of a scorpion. The brothe of Myrtelles soddē in wyne/ helpeth the sores that arise in the vttermoste membres. The same layde to with the flour of perched barley/swageth the inflāmationes of the eyes. It is good to be layde to agaynst the impostemes of the corners of the eye. If ye put the sede into wyne and hete it ther in/ it will be good for them that haue weyk braynes to saue them from dronkennes/so that the wyne that is

strey-

streyned/be taken afore hād. The bathe made with the sede of the myrtle tre is good for the falling down of the mother/for the diseases of the fundamēt/ for the isshue ỳ wedmē haue som tyme to muche plenty of. It scoureth away scourf or scalles in the hede/& the rynnyng sores in the hede/and the wheles that burst out in the hede. It stayeth the heyr that falleth of. The bath that is made of the leues of the Myrte tre/is good to sit in/for them ỳ haue membres out of ioynte/whiche fasten and grow together very slowly. Also if bones be broken/and will not easely be ioyned/and fastened together agayn/ it is good to bath them with the brothe aboue mentioned. It healeth the whyte morphew/ and it is good to be poured into matery eares that ryn. The iuice hath the same vertue. The leues broken and layd to with water/ ar good for moyst sores/ and for all partes of the body hauyng any isshue/ and for them that haue the lar. If ye put to it the oyle made of vnrype olyues/or a lytle rose oyle with wine/they ar good for tetters or crepinge sores/ for the wildfyre/ for the inflammatione of the stones/ & for the sores or isshue in the eyes/that darken the syght & for harde lumpes. The pouder of the withered leues/ is good to be cast vpon the whitflaw / aguayles. It is good agaynst the stynkyng that commeth of to muche swete/in the flankes and armholes. It stayeth the swetyng of them that haue the disease which is called cardiaca passio. The raw leues/or elles burnt with a trete made of wex/ heal burnyng whit flawes and aguayles.

Out of the later writers.

The brothe of Myrtilles or Myrte sedes/with butter stoppeth to muche swetyng. The Myrt leues comfort the hart/ and take away the trymlyng of the same. The iuice is good for the burnyng of the blader & kydnees. An emplaster made of Myrtelles is good for the pyles & the fallyng out of the fundamēt. Let the apothecaries phisiciones/and surgeanes of England take hede/that they vse no more as they haue don in tymes paste/ the litle bushe ỳ groweth in the sennes in the stede of the ryght Myrt tre/ but let thē cause ỳ right Myrtelles & Myrt leues be brought vnto them out of Itali/where as is of them plenty inough to be had. Many of the apocaries of Germany haue erred an other way in the Myrt tre/ in takyng the bleberries or hurtel berries in the stede of the Myrte tre.

Of the herbe called Napus.

Dioscorides hath not described vnto vs ỳ herbe called Napus/ nether Pliny in any place ỳ I haue red as yet. He maketh v. kyndes of Napus: but Matthiolus & Fuchsius ech of thē make the no mo but ij. kyndes. Yet they diuide theyr kyndes diuersely. For Matthiolus diuideth Napū into ỳ whyte and the yelow. And Fuchsius diuideth it into the set or sown/& into ỳ wilde. Napus is named in Greke βουνιας but not bunion/ in Duche Steckrub/in Frenche nauet/ I know no Englishe name for it/ as it is no meruel/ seyng that I neuer saw the ryght Nape growyng in England. It may be called a Nape or a yelow rape vntill we fynde out the olde Englishe name for it. The Nape hath leues lyke vnto a rape but smother/& indented about the edges after the maner of rocket. It hath a round stalk of a cubit hight/&

Napus.

Napus agrestis.

som tyme hygher/& a yelow flour lyke vnto Cole/& a sede in long coddes or small long huskes. The root is som thing long and so rounde as a rape roote is/ and comonly in Germany it is yelowish. Jt with the whyte roote is not gretely vsed in Germany.

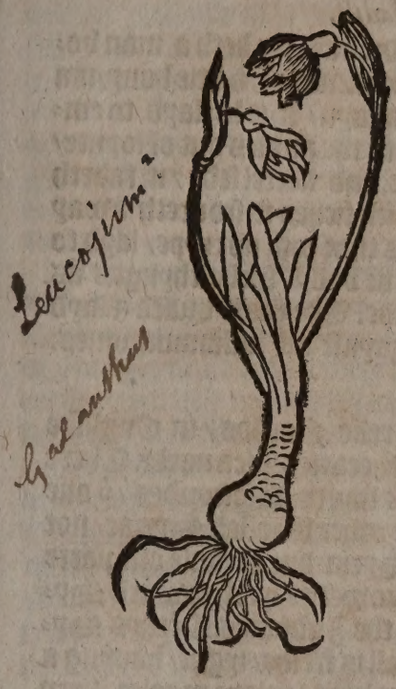
The vertues of the Nape.

THe roote of Nape or Nauet as the Frence men call it/soddē/bredeth wynde/& noryssheth but litle. The sede of the Nape/dulleth poyson if it be dronkē. Jt is muche vsed to be put into triacles & preseruatiues. Napes ar hote & moyste/& they brede wynde & raw fleme. They sharpe the sede/& smoothe ỳ breste/& throte/ they hete ỳ kydnes. Galen semeth to conteyn Napes vnder rapes/for I can fynde no mention of Napes in Galene/ in hys booke de simplicibus medicamentis. And Paulus ioyneth rapes and Napes together in these wordes. The Nape & the rape if they be twyse soddē/norishe no lesse then other herbes do. But if they be cōtinually eten/ they make a grosse iuice.

Of Narcissus out of Dioscorides.

THer ar som that call Narcissum/as a lily/ lirium. Jt hath leues lyke vnto a leke/thyn and muche lesser & narower. The stalk is empti and bare without leues/ and it is hygher then a span. The flour is whyte and redishe yelow within/ and in som purple.

Narcissus.



ple. The roote wyn is whyte / rounde & knoppy after the lykenes of a bulb. The sede is as it were in a filme or cote / blak and long. The moste excellent groweth in hylles / and hath a swete sauor. The other resemble a leke / and haue an herbishe stink.

Of Narcissus out of Pliny.

THe Physicianes vse ij. kyndes of Narcissus / where of one hath a purple floure and the other hath the color of herbes.

Out of Theophrast.

IT is meruelus that chanseth vnto the squill or se vnyon / & to Narcissus. For of all other herbes / whether when they be first sowē / or grow agayn / after theyr fallyng / the lefe commeth in hys tyme first furth / and afterwarde the stalke. But in these ẏ stalk cōmeth furth before the other partes / and of Narcissus the stalk of the flour commeth only furth with spede / for the flour hasteth forwarde very muche. Narcissus hath a narrow lefe / many togethers & fat. Out of all these descriptiones I gather that our comen daffadil / is one kynde of Narcissus / where of Pliny maketh mention / when as he speaketh of it with the herbishe color. The fasshon of the lefe / flour and stalk of our daffadil agreeth well with the description both of Dioscorides / & Theophrast / only the color of the floure is contrary or beside the description of Dioscorides. But neuertheles I iudge that it is a kinde of Narcissus / which Dioscorides had not sene when as he wrote of the whyte floured Narcissus. The description of Dioscorides agreeth well vnto the herbe which we call in som places of England white laus tibi / let them that lyste examin the mater / and they shall fynde it as I haue sayde. Som take thys herbe to be violam albam Theophrasti / with whome I will not striue / except they say that it agreeth not with the description of Narcissus in Dioscorides. As for the lykenes that it ought to haue (as som men iudge) with the floures of the lily / whose name it may seme to haue had som tyme for the lykenes ẏ it had with the lily / & hath it not / for the leues ar nether in fasshon lyke the other Narcissus nor the lily flour / for it is not hole as the lylies flour is / but deuyded: I answer that Pliny sheweth that the difference betwene the kyndes of Narcissus & of lilies standeth in that / that vpon the stalkes of the lilies grow leues / & vpon the stalkes of the kyndes of Narcissus growe no leues at all. Dioscorides writeth of ij. sortes of Narcissus / one ẏ groweth in the mountaynes / & an other kynde in other

places. where of I neuer saw the former kynde in any mountayn/ but allwayes in gardines. And as for the other kynde I reken that it is agreyng in sauor vñ our comen daffadill/except my memori do fayle me/& I am suere that the white laus tibi hath the stynk that Dioscorides speketh of.

The Properties of the daffadill.

The roote sodden/whether it be eaten/or dronkē/ maketh a man vomit. It is good for burnyng. The roote broken with a litle hony/maketh the cut synewes to grow together agayn/ if it be layd to emplaster wyse. The roote layde to with hony helpeth the ankles out of ioynte/ and the old aches of the ioyntes. With vinegre and nettel sede/ it taketh away the spottes and morphew in the face. With fiches it scoureth away the matter of woundes. It breketh impostemes that will not ripe/ layd to with darnel mele/ and hony/ it draweth out of the body/ suche thynges as stick fast in it. It maketh flesshe grow in a wounde. The roote brused & layd to/ is good for weomēs brestes ẏ ar swelled & agaynst all inflammationes.

Of Spikenarde.

Nardus is named in Greke Nardos/ in Englisshe Spiknarde/ of the apothecaries spica nardi. There ar ij. kyndes of Nardus sayeth Dioscorides/ ẏ one is called Indisshe/ & the other is called Syriac/ not because it groweth in Syria/ but because one parte of the hill where as it groweth/ lyeth toward Syria/ & the other parte to the Indianes. Of thys Syriak kynde/ the principall is freshe/ lyght/ hauyng a large thyng resemblyng hare/ yelow in color/ very well smellyng/ and much lyke Cyperus in smell/ with a short eare/ and a bitter taste/ which dryeth the tonge/ because it cōtineweth long in the plesantnes of hys smell. Of the Indisshe kynde/ there is one that is called Gangit of the flood Gāges/ whiche rynneth by the mountayn wher vpon it groweth. Thys kynde by the reason of the grete moysture of the place is weker in vertue/ an hygher in lengthe/ and it bryngeth furthe many spikes or hary eres out of one roote/ folden in one iust to an other/ of a very strong sauor. The Nardus of the mountayn sauoreth better/ and it hathe a short eare/ and cutted/ the smell of it is lyke vnto Cyperus/ and it hath all the other vertues of ẏ Syriak. There is also a kinde called of ẏ place where it groweth Sant pharitik/ with a shorte bushe hauyng grete eares spredyng out & a whyter stalk/ thys hath a rammishe or buckishe stynkyng smell: wherefore it is not alowed. Thus far Dioscorides. Matthiolus and Amatus hys folower/ do take muche labor to proue that the Spica nardi/ that is the ear of Nardus is no eare growyng in the top of the stalke/ but that it is the roote of Nardus. And agaynst all other that holde the contrari opinion ẏ it groweth in the top/ they inuey very sharply/ and namely agaynst iij. greater clerkes then euer they haue bene or ar like to be/ that is Hermolaus Barbarus/ Joannes Ruellius/ and Joannes Manardus. Which allthoughe they erred/ yet for theyr other truthes that they haue taught/ all Europa desciued to be handled somthyng gentlyer then these new correctores haue handled them. As for me I thynk that the ear groweth not in the top of ẏ stalk/ but

hard

hard by the roote/ether partely in ẏ grounde or very nere vnto the grounde/ but I thynk rather that som parte of the ear groweth within the ground. Yet for all thys/ I reken ẏ the spike can not be properly called a roote. And as for the place ẏ they alledge out of Galene de antidotis/ in Galenis wordes they must ether vnderstand Galene to calle the spike of Nardus vnproperly a roote/or ellis they muste in other places not only deny the autorite of Galene/ but also of Philo/ & Dioscorides also/ which make an open distinctione and difference betwene the roote of Nardus an the eare of the same: or ellis playnly deny that the spik is a root. Galene in the. ix. book de compositione medicamentorum secundum locos alledgeth in ẏ preseruatiue or antidot of Philo ij. verses amongest many other/ whiche seme playnly to deny that Nardus is a roote. The verses are these:

Et drachmam dictæ falso radicis, ab ipsa
Terra, pisse quæ Ioue clara manet.

And Galene expoundyng these verses/ sayeth these wordes folowynge: Quin & Nardi ipsius drachmam vnam conijciendam censet, quam radicem falso dictam appellat, quandoquidem spica nardi verè nominatur. Also he iudgeth that a dram of Nardus must be put there to/ which he calleth a falsely named roote/ because it is truely named the ear or spike of Nardus. Dioscorides also in the description of the Nardus whiche is called gangitis/ sayeth that many spikes or eares com out of one roote/ where vpon it folowth playnly by the autorite of Dioscorides that the ear of Nardus is not the root of Nardus. Therefore I reken that it is playn that the spica Nardi can not be properly called a roote/ without the gaynsaying of Philo/ Dioscorides and Galene. Matthiolus layng to other mennes charges ernestly many errours wrytyng vpon Nardus/ is not very far from a manifest erroz if he be not wrapped within it all redy. For he semeth to iudge that Nardus hath no stalk at all/ and that therefore the spike or ear can not grow in the top of the stalk/ which is not/ or can no where be foũd. Hys wordes are these: Ego tametsi nardi quàm plurimum &c. Allthough I haue examined & picked out very much Nardus/ in the shoppes of Venis/ yet could I neuer fynd any thyng of Nardus there/ sauyng only the eare. Wherefore I thynk there can be found no Nardus which bryngeth furth the eares in the top. But what reason is thys/ he seeth nothyng of Nardus but the eare/ ergo Nardus hath nothyng ellis/ because he hath sene no more. If thys be Matthiolusses argument as he semeth at the leste to go toward thys end: then it appeareth that Nardus should haue nether any stalk/ nether any other root beside the eare/ which is clene contrari vnto Dioscorides/ whome he taketh in hand to expounde/ who appoynteth both a stalk vnto Nardus/ and also an other roote beside the spikes or eares to the same. And allthough in Germany there is not suche choyse of simples in euery place as is in Venis/ yet in thys yere of our lorde 1557. I found in the shop of Jacob Diter the Apothecari of Wiseburg on pece of Nardus whiche hath a stalk a fynger long holow/ and of the bygnes of a metely byg straw/ which I haue to shew at thys present daye. As touchyng ẏ roote of Nardus if that Matthiolus could fynde nothing of it/ sauyng ẏ eare at Venis/ I meruel where he found ẏ litle roote that the eares grow one in hys figure whiche he hath set out in hys commentaries vpon Dioscorides. Amatus holdeth also stiffly that the spyke or

ear of Nardus is also the roote. But it semeth by hys writyng both in the chapter of mew/and also in Nardus/that he shoulde meane that the ear of Nardus/should be the nether parte of the roote of Nardus/for in both the chapters he compareth the root of spiknard with the roote of mew. And in bothe the places he sayeth that the tufty rootes that ar very lyke spiknarde in Mew/grow in infima parte radicis/in the lowest parte of the rootes. In the later place he sayeth thus. Where as Dioscorides sayeth that Nardus putteth furth of one roote many eares that serueth for our purpos/whē as out of one principall roote as the mother of the rest/many rootes as hary eares growyng one hard to an other/do spryng out/as a man may se the lyke in the rootes of Mew/whose infinite rootes were diuided into eares that all that saw them/iudged them to be Spiknard. And a litle after he sayeth/ wherefore we ought to conclude that ther is no other roote found in Nardus/sauyng the spike or eare. If he mean thus as by hys wrytyng he semeth to do/he is very far decepued. For beside that I haue sene a stalk immediatly commyng from the spike (the stalk commeth neuer immediatly from the lowest parte of the roote) Dioscorides sheweth that the Spikes com from one roote. The rootes allwayes in all plantes ar the lowest & nether most partes of them/then when as the Spikes com out of one roote/ that roote must be lower and benethe the Spikes. Then the Spikes can not be the lowest partes of the rootes/ as he sayeth that the tufty endes and lowest partes of the rootes of Mew be. But where as he sayeth that there is no other root sauyng the Spike/I ask them whether it is the maner of Dioscorides to geue one thyng in one place ij. sundry names/and to disseuer one thyng with ij. names when as the thyng is but one. If it be not hys maner so to do/ then is hys glose brought in vayn/where as he sayeth the the saying of Dioscorides that many Spikes com out of one roote/ is to be vnderstand/ that many rootes com out of one principal or mother roote: when as Dioscorides in all hys hole worke neuer calleth a roote a Spike/ nor a Spike a roote. As for the other error whiche he holdeth (or at ỳ leste he semeth to hold) with Matthiolus/that Nardus hath nether stalk nether other roote then the eare/ nede to make no other confutatione then it that a lytle aboue I haue made vnto Matthiolus for ỳ same opinion. Then thys is my opinion of Nardus/that it hath a lytle roote in ỳ grounde/ out of the whiche the Spikes or eares spryng out/and I thynk that the lowest partes of the eares at the leste touche the ground/and that the stalke (as I haue ones sene it) commeth out of the middes of the Spike or eare of blak redishe color/ thin and holow within.

The vertues of Spiknard.

NArdus hathe pour to hete and to dry. It dryueth furth water and maketh a man pisse wel. If it be dronken/it stoppeth the belly/If it be layde to/it stoppeth the rynning out and matter of the mother. If it be taken with cold water/it helpeth the gnawyng of the stomacke/it heleth wyndenes/ it helpeth the liuer/& heleth the iaundes and the diseases of the kydnees. If ye will seth Nardus in water and sit in it: it is a remedy agaynst the inflammation of the mother. It is good for bare eylyddes that want heare/

for

for it bryngeth heare againg. It is good to be cast vpon bodies that ar to moyste or swete to muche. It is put in to antidotes and triacles / and it is comenly layd vp in a new erthen vessel for ey medicines. But it is first bet in to pouder/and afterwarde made in to trochisces or rovnd tales with wyne. Nardus is hote in the first degre and fully dry in the second degre.

Of the herbe called nardus celtica.

The celtick Nardus groweth in ỳ alpes of Ligurta/ and it is called in ỳ countre name there Alluggia (it appeareth that Dioscorides wolde haue sayd salitica/ for there is no suche latine worde as Alluggia is (It groweth also in Istria. It is a litle bushyng/ and it is gathered and made vp into litle hand fulles/ It hath a lefe somthyng long / with a pale yelow color/and a rygh yelow floure. Thys herbe is called in Duche Magdaleinkraut/ it groweth plentuously in the alpes that depart Italy and Germany. It may be called in Englishe/ French/ spicknarde.

The vertues of Frenche spicknard.

Men vse only the stalkes and rootes of this herbe. It is commended for ỳ best which is freshe/ and hath a good smell/ and hath many rootes cleuyng together/ full/ and not brukle or easy to breke. It is good for the same purposes that the other Nardus is good for/ it driueth water furth muche more myghtely/and is better for the stomack. It helpeth the inflammationes of the liuer and the iaundes. It is good to be dronkē agaynst the wyndenes of the stomack with the bothe of wormwod. It is also good to be dronken with wyne agaynst the diseases of the milt/ kidnees and blader/ and agaynst venemus bytinges. It is put into softenyng emplasters/ in to drinkes & heting oyntmentes. Thys Frenche Nardus as Galene sayeth is of lyke properti with the other/ sauyng that it is weicker for all purposes/ sauyng for prouokyng of vrine/for it is hoter and is lesse byndyng. Galene also in hys booke de compositione medicamentorum secundum locos sayethe/ that the Frēche nardus is the beste medicine/ and worketh whatsoeuer the Indishe nardus doth/ but that it is a litle weyker in worckynge. Wherefor when the truthe is so/ I counsell that apothecaries vse rather thys Frēche spiknard freshe and good/ as allwayes it may be had out bothe of Germany and Itali/ thē the spiknard of India/if it be olde & rotten as muche of it is before it cummeth vnto vs. I meruel that Tragus and Matthiolus folowyng the comō ignorance of theyr countrees call lauender spik/Duch Nardus and Italiā nardus/seyng that in forme and fashiō they haue no lyknes at all with nardus. And howe muche they differ in qualites/they that with iudgement examin both/ can well testifi. If the worde continew long/ theyr namyng of lauāder with the name of Nardus may bryng som simple men in beleue/ that lauander is a ryght kynde of nardus growyng in Germany and Italy/ whē as it is much lyker to be a kinde of stechas then of Nardus.

Nasturtium hortense.

Nasturtiū is named in Greke kardomō/in Englishe cresses or kars/in Duche kressich/in Frēche cressō. Gardin cresses grow no where elles ẏ I know/ sauing only in gardines. The cresse is but a small herbe of a foot and a half longe/ the leues are small and iagged about/ the floures are whyte. The blackishe rede sede is conteyned in litle rounde sede vesselles. And it is sharpe in taste and byting.

The vertues of cresses.

The sede of cresses/ is euel for the stomack/ & trobleth ẏ belly/ & dryueth furth wormes. It minisheth ẏ mylt. It is euel for weomen wt̄ childe: it prouoketh down weomens siknes and stirreth men to veneri. It is like vnto mustard and rocket. It scoureth away lepres an scurfines bery nere vnto lepres. If it be layd to wt̄ hony it swageth ẏ swellyng of the milt. It scoureth away the sores called fauos/like to an hony combe. It dryueth furth the diseases of the lunges if it be sodden in suppinges. The same if it be dronken withstandeth the venom of serpentes/and the smook of it dryueth away serpentes. It stayeth the fallyng of the here. It rypeth carbuncles/and bursteth them. It is good for the sciatica/if it be layd to with perched barley mele and vinegre. It dryueth away or scattereth abrode swellynges/and gathered humores together. And if it be layd to with bryne/driueth furth angri bytes and other sores such as one is called cattis hare. The leues & braunches are good for the same purposes: but they are not so strong/so long as they ar grene. For thē they ar yet so gētle ẏ they may be eatē with brede/as Galene sayeth/for soul or kitchyn.

Of the tre called Nerium.

Nerium is also called rhododaphnus and rhododendron/in Italiane Oleādro/of Barbarus writers Gleander/ som Duche mē call it Oleander/ the Frence men call it rosage. I neuer saw it out of Italy wherefore I know no Englishe name for it. But it may well be called in Englishe after the Greke/ether rose tre or bay rose tre/or Oleander after the comon herbaries.

The bay rose tre hath leues lyke an almond tre/but longer/fatter/ and as som textes are/broder & rougher. The floure is lyke a rose. The fruit is somthyng

Nerium I. Nerium II.

lyke vnto an almond after the fasshon of an hoꝛne/ which when as it openeth/ sheweth a wollyshe nature lyke an thystel down/ as Ruellius trãslatiõ hath/ it semeth ẏ hys greke text had ἀκανθινοις παπποις. But my greke text hath ὑακινθινοις παπποις. And so semeth the old translatoꝛ to haue red/ foꝛ he he translateth thus: lanam deintus habens similem hyacintho. Yet foꝛ all that I lyke Ruelliusses Greke text better then myne / foꝛ the down is whyte and lyke thestel down/ & nothynge lyke hyacinthus/ nether in coloꝛ/ noꝛ in down which it hathe not. The roote is long/ sharpe and wodishe/ saltishe in taste. It growethe in plesant places/ by the se syde and about riuers.

The properties of Oleander.

THe floures and the leues of oleander ar poyson to mules dogges/ asses/ and to many other four footed beastes. But it is vnto a mã a remedy if it be dronken with wyne/ agaynst the bytynges of serpentes/ and so much better it is if rue be mixed therewith. Weike beastes as shepe and gotes/ if they drynck of the water where in ar fallen the leues oꝛ flowres of oleander/ die shoꝛtly after. Galene writeth that Oleander if it be taken in/ that it killeth bothe man and the moste parte of bestes also: wherefore let no man thinck that Dioscoꝛides meaneth that Oleander shuld be ta-

be t aken of anima̅ſauyng only of ſuche as hath bene hurt with the poyſoned bytyng of a ſerpent: for if a man take it in/except he haue bene poyſoned before/it will poyſon hym. But when as ẏ poyſon of ſerpẽtes may well be healed by many other medicines that ar no poyſon/as oleander is/my counſel is that no man that is bitten with a ſerpent/take in any oleander/if there be any triacle or other good herbe may be had by and by after that he is bitten. I haue ſene thys tre in diuerſe places of Italy/but I care not if it neuer com into England/ ſeyng it in all poyntes is lyke a Phareſey/that is beuteus without/ and within/ a rauenus wolf & murderer. The later writers ſay that Oleander is good for the ſcab and ich/ and that it is good for the olde aches of the knees and kydnes/if it be layd to after the maner of an emplaſter. They wryte that the broth of the leues killeth flees and ſuch lyke vermind if it be caſt vpon the flore/where as they be.

Of the herbe called Nymphea.

Nymphæa candida. Nymphæa lutea.

NYmphea is named of the apothecaries nunefar/in Engliſhe water roſe/or water lili/in Duch ſe blumen. Nymphea is of ij. ſortes/the one hath a whyte flowre and the other hath a yelow flour: they grow both in meres loughes/ lakes and in ſtill or ſtandyng waters. The leues ar lyke ẏ bene of Egypt/ but they ar leſſe & lõger/ſom of them ſwym aboue the water/

ſom

som ar vnder the water/and many of thē com out of one rote. The one hath a whyte floure as lili/the other hath a yelow flour lyke a rose/in ẏ middes of ẏ white floure is a thyng lyke vnto safron. Out of the flour whē it withereth away/ commeth furth a roūd blak apple lyke vnto a poppi hede/which hath a blak sede and a clāmy taste. The stalk is smothe/ blak and not thick/ lyke vnto the bene of Egypt. The roote of the whyte Nymphea is black/ & roughe and lyke vnto a cub. But the roote of the yelow nenufar is whyte. The rootes vse to be cut doun in September/October and Nouēber/ or in the last end of the haruest.

The vertue of both the kyndes of nenufar.

THe whyte leued water lili or nenufar dried and dronken wō wyne/is good for the comon lax/ and for the blody flix/ and it washeth away the mylt. The roote is good to be layde to the blader & stomack. With water it scoureth away white spottes lyke lepres. If it be layde to with piche/it wil hele a scalled hede when the heyr goeth of. The same is good to be drōkē of wiueles gentlemen/or husbandles gentle weomē agaynst the vnclene dremyng of venery and filthy pollutiones that they haue on ẏ nyght. For if it be dronkē continually for a certayn tyme/it weykeneth muche the sede. The sede of the herbe hath the sam properti. The sede & roote of it with the yelow floure dronken with rede stoppyng and tart wyne/ ar good agaynst the rynnyng out or isshues that weomen somtyme haue.

Of Basil.

DIoscorides describeth not ocimū/but a man may gather by hym in the description of other herbes where vnto he cōpareth ocimum/ what maner of leues ocimum hath. The ryght Mercuri & Heliotropium as Dioscorides wryteth/haue leues lyke Basil. Then he that knoweth the ryght Mercuri & Heliotropium/ may easely know what maner of leues Basil hath. The stalk is a span long & somtime lōger. It floureth and sedeth first beneth in the stalk / and after aboue. The flour is som tyme white mired/som tyme with other colores. The sede is black or at the lest blakishe/conteyned within a blakish filme. One principall roote goeth depe in to the grounde and that is thick and woddishe. The other rootes that com out of it/ar small and long. Basil is named in Greke ocimon/ and of the later Grekes basilicon/ in Duche Basilien/ in Frence du Basilik.

The vertues of Basil.

BAsil/if it be taken to plentuously in mete/dulleth the eyesyght/ It softeneth the belly/ moueth ẏ spirites/ & dryueth out pisse and bryngeth milk to ẏ brestes. But it is hard to be digested. But if it be layd to with the flour of perched barley and with vinegre and rose oyle/it helpeth the inflammationes of the longes. It is good for the strykyng of a se dragon/ and the stynge

Ocimum magnum.

Ocimum minus.

tynge of scorpiones. And by it self onely with wyne of Cio/ it helpeth ẏ ach of the eyes. The iuice scoureth away the darknes of the eyes. It dryueth vp the droppyng down of humores. The sede dronken is good for them that brede melancholi/ and for them that can not make water/ and for them that ar pufft vp with wynd. If it be put in to the nosethrilles it maketh a man nese. The which thyng the leues do also. But ye must shit your eyes when ye ar cõpelled to nese. Sum thynk that it ought not to be receyued in mete. For if it be chowed and set furth in the son/ it bredeth wormes. The men of Aphrica say that the man that hath dronken of thys herbe/ & is afterward bitten of a scorpion/ shall haue no payn of that bytyng.

Out of Galen de simplicibus.

BAsil is hote in the secõd degre/ & it hath a superfluous moysture wherfore it is not mete to be takẽ to ẏ body. But if it be layd to wõut/ it is good to make rype. Galene also in hys booke of ẏ poures and properties of norishmẽtes writeth thus of Basyl. The most part vse Basil and eate it wõ oyl & gare sauce for a sowle or kitchen. But it hath a very hurtyfulle & an euel iuice. Which thynk made som falsely beleue ẏ if it were set in a pot in ẏ son ẏ it wold turn into a scorpion. But thys may est thou truely say/ that it is noisum to the stomack/ and of an euel iuice and hard to be digested.

Of

Olea whiche is sumptime called also Oliua/ is named in Greke ελαια it is called in Englishe an Oliue tre/in Duch ein Oelbaū/ in Frēce yng Oliuerer. The Oliue tre hath leues lyke a wilow tre/ but they ar smaller narrower and harder / in color pale & of an ashy hue. The wilde Oliue tre which is named in Greke αγριελαια in Latin sylueſtris Olea or Oleaster or cotinus/hath lesse and shorter leues thē the gardin or set Oliue tre hathe. The fruite is also much lesse/ and the bowes ar full of prickes. I haue sene the Oliue tre both in Italy & in Germany.

The vertues of the Oliue trees.

The leues of the wilde Oliue tre bynde/and the same broken & layd to emplaster wyse stay and hold in cholerik impostemes and inflammationes/ crepyng or rynnyng sores/emposteme about the corners of the ey/ carbuncles & whitflawe. And the same layd to with hony take away the crustes that ar about sores or woūdes. They scour also filthy woūdes. They dryue away inflammations and sores called pauos. They ioyn together agayn the skin that is plucked frō the hede. They ar good for ỳ sores of the mouthe and spetally of yong childer/if they be chowed in the mouth. The iuice and the brothe haue the same vertu. The iuice layd to stayeth burstynges out of blood and wymens isshues. It is good for the diseases of the ey called ῡua/ and for wheles sores and old falling down of humores. Wherefore it is put in to the medicines of the eyes called collyria. It is very good for the gnawyng or bytyng of the ey liddes. If ye will haue the iuice to serue yow all the yeare thorow: stamp the leues/and put wyne or water vnto them and dry the moyſtur in the son and make it vp in litle cakes. But the iuice that is made with the wyne is stronger and fitter to be layde vp/ then it that is made with water. It helpeth the eres/bothe if they be sore/and the skin be of/and also if any mater ryn out. The leues ar good to be layd to with barley mele/ for them that haue the flix. The leues ar burnt with the floures that the asshes may fill the rome of spodium. And thus ar they dressed. Put them into and vnbaked pot that was neuer in the fyre before/ and stop the mouth of it perfitly with clay/and let the pot stand so long vntill that all the other pottes be baked inoughe. Then quenche thē whille they ar yet hote with wyne/and knede them together/ and burn them after the same maner onis agayne. Then washe them and make them in to litle cakes. It is well knowen that this medicine is as good as spodium is in the diseases of the eyes. The leues of the set oliue haue the same vertu/ sauyng a litle weiker. Wherefore they ar fatter for the medicines of the eyes by the reson of theyr gentler nature. The swete or water that commeth furth of the tre when it is in burnyng in the fyre helpethe/ if it be layd to foul scurfi scalles. The sede of the Oliue tre layde to/ helpeth scurf and frettyng and wastyng sores. It that is within the kirnel with fat and mele/ dryueth of scabbed or foule roughe reayles. The Oliues that haue ben condited in salt/broke and layd vnto burnt places will not suffer any blader to rise. They scour foul woundes. The bryne of Oliues fasteneth the goumes if they be washed therewith/and maketh fast louse tethe. The yelow and freshe oliue is beter for the stomack/but it is hard for the belly. The blak that is rype is disposed

corruption/and is euel for the stomack. And it is euel for the eyes/and engendreth the hedach. If it be dryed it stoppeth frityng or wastyng sores/and dryueth abrode and scattereth carbuncles. It is good to wash the goumes that ar vered with a filthy moysture with the oyle of the wild oliue. It maketh fast louse tethe. Take ẏ oyle and put it in to woll / or a fyne cloth/ & lay ẏ hote vnto the waterishe goumes vntil they be whyte/and it will help thē.

Out of Galene de simplicibus.

THe bughes of ẏ Olyue tre/as much as they haue of binding/ so much coldnes haue they also. The fruite if it be trowly ryp/ is mesurably hote. But if it be not rype/ thē it couleth more & byndeth more. Oliues norishe but a litle/ & namely they that for rypenes fall of the tre. Which ẏ comon peple comōly ete wt bryede & otherwhyles with bryne before other metes/ to louse the belly/and these Oliues ar called almacles and colymbades. As the very rype haue muche fatnes in thē/so the vnrype haue a byndyng iuice by reson where of they streyngthen the stomack and make a man haue an appetite.

Out of Alexander.

FOlowing the autorite of my maters of whome I learned first ẏ knowledge of herbes/ who were Antonius Musa/Fuchsius/& Ruellius wout any ernest triall/iudged masters that our comō Alexāder was Hypposelinon in Dioscorides. But after that I had red Matthiolus writyng vpon Hipposelinon/ I looked more diligently vpon the description/and found ẏ there were certayn properties ẏ Dioscorides gaue vnto hys Hipposelino/ which ar not to be found in our Alexander. For Dioscorides wrytyng of Hipposelino sayeth ẏ it hathe a white roote/and a small/and that the herbe is whyter then persely/ & that ẏ leues turne a litle towarde a cremesin color. But our Alexāder hath a great blak rote/and to looke to the hole herbe is much blacker then persely/ and ẏ leues haue nothyng lyke cremisin/allthoug such a color appere in som places of the buddes/ whē as they com vp first/wherefore our Alexāder can not be Hipposelinō in Dioscorides. But neuertheless/ I think ẏ it is Smyrnium/ but not it ẏ Dioscorides describeth/ as Matthiolus iudgeth/ but ẏ Smyrnion that Dioscorides refuseth as vnproperly named Smyrnion/ and yet other Grecianes as Galene and Aetius call Smyrniō. But that Smyrniō as it is differyng from Hipposelino Dioscoridis/so I reken it to the Hipposelinon of Theophrast/& Aetius & the herbe whiche Galene in hys booke de alimētorū facultatibus witnesseth to be called Olus atrū in Rome in his tyme. First that our Alexander is not Smyrniū in Dioscorides: these tokens that our Alexander want and ar requyred in Smyrnio Dioscorides/do sufficiently declare. Smyrniū in Dioscorides hathe pale/or faynt yelow leues/ and our Alexanders leues ar blak. Smyrnium hath sede lyke kole round & blak. But our Alexāder hath long horned sede nothyng lyke cole/ but in all poyntes lyke persely sede/sauyng ẏ it is muche bygger & blacker. The root of Smyr-

of Smirniū is ether grene within/ or elles somthyng whitishe. But our Alexanders root is not grene within/except my memori fale me/nether a litle whitishe/but playn whyte/as I remembre. The herbe Smyrniū of Dioscorides groweth in rocky places/and stepyng down hylles/and in dry places/and about pathes. But our Alexander groweth in shaddowy places/and in moyste places/and in Ilandes compassed about the se/as in a certayn Ilāde betwene the far parte of Sommerset shere & Wales. Wherefore our Alexāder can not be Smyrniō Dioscorides. But ẏ our Alexāder is Smyrnion of Aetius & Galene/ and olus atrum ẏ Galene māketh mention of/ which the Romanes vsed muche in meat/& also Hipposelinon Theophrasti: trust these resones folowyng shall proue ether in parte or in hole. Aetius writeth thus of Smyrnion. Smyrniū whiche other calle Hipposelinū is of ẏ same kynde that persely is of and petroselinon/but it hath a blak sede and much greter. By these wordes may I gather ẏ Smirniū is a kynde of Selinon or Opiū which we call perseli/ and seyng that it is the gretest kynde that it may be iustly called Hipposelinō. We may also know that it is therefore a kynde of selinon be cause it hath lyke sede in proportion & figure with other properties belongyng therto / & ẏ it cannot be a kynde of apium or selinō which hath no lykenes in ẏ sede with Apio Selino or persely/where vpō we may gather ẏ louage whiche hath sedes in no poynt lyke Selino/ nether to Oreoselino nor petroselino cā not be any kynde of apiū of selinon/ and ẏ therefor ẏ it can nether be Hipposelinō Dioscorides/nor ẏ Smyrniō Aetij/nor yet Smirniū Dioscorides. Galene in hys secōd booke of the properties of norishmētes or meates writeth thus of selino/hipposelino/ Siō & smyrniō. Alle these make a man pisse/amōgest which persely is moste vsed/& plesant to the stomacke. But Hipposelinum and belragges ar vnplesanter. Smyrnium is also muche vsed/ for it is solde in very grete plēty in Rome/ and it is much sharper then perseli and hother/and it hath also a certayn spicie taste. And therfor it stirreth a man more vehemently to make water/ then persely Hipposelinon and belzages/or water persely/and it moueth the floures of weomē. But in the spryng it bryngeth furth a stalke (we call the stalkes whē they com first furth in England in the spryng with litle knoppes growyng vpon thē Alexander buddes) whiche is good meat to be eaten as the leues/ whiche only the herbe had in wynter/when it had no stalk/euen as persely/ at that tyme hath none. But after that the stalk beginneth ones to com/ alle the hole herbe is more plesanter and sweter/ whether a mā list to eat it raw/ or sodden. These wordes of Galene declare playnly ẏ the herbe ẏ he calleth Smyrniū is our Alexāder. But by it that immediatly folowethe in Galene shall proue bothe thys mater more clerly/& also proue ẏ there is one Hipposelinō (which I take to be it of Dioscorides & not it of Theophrast) ẏ cānot be our Alexander/& ẏ our Alexāder is called of the dol latines olus atrum ẏ is blak wurt. Galene wordes be these. But Hipposelinum & Siō ar eatē soddē: for they ar both vnplesant/when as they ar raw. Som men vse to ethe persely & smyrnion menged with lettuce leues. For when as lettuce is an eatable herbe very vnsauery/ and hath a colde iuice/it is made not only plesanter/but also more profitable if ye put som sharp herbe vnto it. For which cause som mēg the leues of rocket/& lekes & othe/the leues of Basil. But now in Rome all men cal that wurt or eatable herbe not Smyrnion but olus atrum that is

blacwourt. Thus far Galene. Now after that I haue proued that our Alexãder is Smyrnio of Aetius & Galene/& the Olus atrum of the old latines/ I will looke now if I can proue that the forsayd Smyrnion or Olus atrũ is ỳ Hipposelinõ ỳ Theophrast describeth. Theophrast describeth hys Hipposelinõ thus. Hipposelinon hath leues lyke vnto march or smalache/ but roughe. It hath a grete stalk & a thick root lyke a radice/ but blak. It bryngeth also furthe a blak fruite/ in gretenes bygger thẽ Orobus. Whẽ say ỳ they ar bothe good for thẽ that cã make no water if they be dronkẽ w̃ whyte swete wyne/ and to dryue out stones. It groweth comonly euery where. And a iuice floweth out of it lyke vnto myrre. Som holde ỳ it is holly mirre alltogether/ & not lyke it only. I se nothyng in thys description/ but that it agreeth well w̃ our Alexãder. The leues of Alexãder ar lyke vnto the leues of smallage in figure/ but they ar greater & not so smoth as smallage leues ar. The stalk of Alexãder is also greate/ & ỳ roote is as thik as a radice roote is/ & blak. The sede or fruite is blak/ an as byg as Orobus/ thoughe it haue an other proportion and figure. As for the naturall place of growyng/ it groweth in euery shyrr of England in plenty. Wherefore I se no cause but ỳ Hipposelinõ Theophrasti/ is our Alexãder. And because many were of ỳ opiniõ ỳ myrr which is called in Greke Smyrna/ cam out of the rootes of Hipposelinõ. I thynck that it was afterwardes called Smyrniõ/ that is myr herbe. If any man dout wheter learned men haue iudged ỳ a thing like myr commeth out of ỳ roote of Hipposeline/ let hym rede Plini of Hipposelino and Theophraste/ & he shall shortly I truste leue of doutyng. But if any man repli/ & sai ỳ Theophrast and Galene make Hipposelinon and Smyrnion to haue grene leues all the hole yere: I answer that as Theophraste sayethe that Hipposelinon hath grene leues/ that he sayeth euen the same of persely and of them that they ar grene in the very top/ that is in the ouermoste parte of the leke (for ỳ stalkes that haue borne sede/ perish in winter). But whẽ as there ar ij. sortes of persely/ one that is a wyfe/ which is fruitfull & bryngeth furthe fruite/ & an other kynde is called a mayden or of som a widow/ which ether hath neuer borne sede/ or hath begõ to haue stalk and hath bene cut down before it brought furthe rype sede. As in persely it that hath had sed in sommer or haruest/ hath no leues in wynter/ but only the maydẽ persely/ so is it in Alexander/ for allthough not euery rote of Alexander hathe grene leues in wynter: yet in warm places ỳ rough Alexãder hath leues in wynter as well as yõg persely. Now at the lengthe I truste I haue sufficiently proued/ ỳ our Alexãder is Smyrniõ of Galene & Aetius/ Olus atrũ of ỳ latines/ & Hipposelinon of Theophrast/ but not of Dioscorides/ and by ỳ way that nether louage is Hipposelinon Dioscoridis/ nor ỳ Smyrniũ in Dioscorides is our Alexãder.

The vertues of Alexander.

BEsyde ỳ properties aboue rehersed Galene sayeth without any greke it dryeth sores/ and maketh rype such as ar harde/ and that ỳ rest of hys pour is lyke vnto Petroselino. Where fore sayethe he we vse the sede/ to bryng down floures/ and to prouoke brin/ and agaynst the stoppyng of the breste/ and short wyndines. Aetius writeth that it is hote and dry in the thyrd degre.

Of the tre called Opulus.

Colu-

Olumella in the v. booke of husbãdry sayeth ẏ Opulus is like vnto a cornel tre/& further I rede not of ẏ description of Opulus in hym. Where as Columella cõpareth and lykeneth togeth er Opulũ & Cornũ. I thynk ẏ he dothe it not for ẏ lykenes of ẏ leues of ẏ ij. trees/for therein/they ar very vnlike/but for ẏ lykenes of gretenes & maner of tymbre. The tre ẏ was shewed me in Italy of the learned men there to be Opulus/hath a lefe somthyng lyke a maple lefe/for it was indent/but the poyntes of the leues wer blunter thẽ the maple tre leues are. Conradus Gesnerus tolde me that it is called in Frẽche vn opier. I neuer saw it in England/but it may be called in English an ople tre. I know no vertue nor vse that it hath/ sauyng only that it will serue well for tymbre.

Of Organ.

Origanum may be called in Englishe Organe as Origanũ syluestre is named/in som places of England. But I neuer saw ẏ true Orgã in Englãd/sauyng in master Ryches gardin in Londõ/ where as I saw many other good & strange herbes/ which I neuer saw any where elles in all England. I haue sene Origanũ Cretense both in Itali & also in Anwerp/ where as it may be had in metely good plenty of Peter Cõdenberg a faythfull & a lerned apothecari. Dioscorides maketh iij. kynde of origanũ: the first kynde of origanum is called heracleoticũ/ & thys kynde is it ẏ I haue made mention before. It hath/ as Dioscorides sayeth a lefe not vnlyke vnto hysop/& a shaddowy top/not roũde after the fashon of a whele/but many wayes diuyded. The sede is in the top of the twygges not very thyck. Dioscorides maketh origanũ very lyke hysop in the leues/but in dede they ar much roũder & shorter thẽ our comõ hysopes leues be. It ẏ is called Onitis hath a whyther lefe & is more lyke hysope. It hath sede lyke berries ioyned together. Thys kynde haue I also sene dry/& ones in Germany growyng wil in which ẏ people called there/as I remembre wild maiorã. The wilde Origanũ hath ẏ leues of organ/& small brãches a spã hyghe/ in whiche is a spoky tope lyke dill/& whyte floures. The root is small & of small price. Our wild Merierũ in Englãd which som call Orgã/and ẏ Duch Dost/ myght well be Origanum syluestre/if it had not a purple flour & branches ij. spãnes lõg. Neuer thelesse it may be a bastard kynde of Origanũ or of Marũ but

nether metierū/ noꝛ yet Dꝛiganum ſylueſtre ẏ perfit/where of Dioſcoꝛides wꝛyteth.

The vertues of Organ.

ORgan heteth/wherefoꝛe ẏ bꝛothe of it dꝛōkē w̄ wyne is good foꝛ thē ẏ ar bitten of a ſerpēt. But if a man haue dꝛōken homlok oꝛ ẏ iuice of poppi/he muſt dꝛynk it w̄ maluaſey. And if a mā haue dꝛōken alabaſter/oꝛ myddow ſaffrō/it muſt be dꝛōkē w̄ Dꝛymel made of vinegre & hony. If a man take an alitable of it ẏ is about ij. vnces & an half/whē it is dꝛyed/ & dꝛynk it w̄ mede/it dꝛaweth out blak humoꝛes thꝛow ẏ belly. It bꝛyngeth weomē theyr floures/& if it be licked w̄ hony/it is good foꝛ ẏ coughe. Mē vſe to geue it to ete w̄ a fyg to them ẏ haue any place burſtē & ſhꝛōken together/ & to thē ẏ haue the dꝛopſey. If a man bath hym in the bꝛothe of it/ it is good foꝛ thē ẏ haue the iche oꝛ yueke/oꝛ any ſcurffines & foꝛ ẏ iaundes. The grene iuice healeth ẏ ſoꝛes of the mouthe/ ẏ ſwelled kirnelles vnder ẏ chinne & the vuula. With milk it ſwageth ẏ ach of the eare. And w̄ oyle of flour delice if it be put into ẏ noſe/it dꝛaweth much downwarde. A certayn vomityng medicine is made of it/oynyones & ſumach which is vſed w̄ metes/ſet in ẏ ſon xl. dayes in a coppre veſſel/ whilſe ẏ planet of ẏ dog burneth. If ẏ herbe be but ſtrowed vpō the gꝛound/it dꝛyueth ſerpētes away. It ẏ is called Onitis/is weyker thē thys firſt kinde is. The wild kynde is pꝛoperly good foꝛ thē ẏ ar ſmitten of ſerpent/if the leues oꝛ floures be dronken with wyne.

Of the herbe called Orminum

Horminum ſylueſtre.

Horminum ſatiuum.

Salua.

I was

I was long of that opinion that Ruellius and diuerse other were of/that Orminum shuld be the herbe whiche is called of ỹ Barbarus writers Sclarea/ in Englishe Clare/ & in Duch Scharlach. But after that I had wayed the description of Orminum in Dioscorides more depely/I found that it could not agre with our Clare. And now of late I haue found that Matthiolus is of the same mynde that I am of. And therfore he setteth out an other herbe/ but by hys leue a lytle to rowly described/for Hormino. But it is beste to examin bothe our clare and the herbe that Matthiolus setteth furth for Hormino with ỹ description of Dioscorides. Horminum of the gardin is an herbe withe leues lyke Horehounde/with a stalk half a cubit hyghe and foursquared / about the whiche com furthe certayn furth peryng thynges / lyke vnto coddes/which looke toward the roote/where in ar diuerse sedes conteyned. For in the wylde Hormino is found a round and dunne sede/ and in the other a blak and longe which is vsed. Thys description semeth in many thynges to disagre with our Clare / & in one poynte with it that Matthiolus setteth furthe. The leues of our Clare differ muche in bygnes and somthyng in proportion from the leues of Horehound. Our Clare hath a stalk ij. cubites long/but Horminum shoulde haue a stalk but half a cubit long/ỹ thynges that appere out in ỹ stalk in Clare / look vpwarde/but they that ar in Horminum look downwarde. Where ye may se that the description of Horminum agreeth not with our Clare. Dioscorides maketh mention but of one stalk in hys Hormino. But it that Matthiolus setteth furth hath seuen stalkes at the leste/wherefore when as Dioscorides vseth not comẽly to let such notable thynges to slip/ it is lyke if hys Horminũ had had as many/ he wold haue made som mention of them. Wherefore ỹ may make som men to dowt wheter the Horminum of Matthiolus be the ryght Orminum or no/which I wold not do/if I know that it had al other thynges belonging to Horminum besyde.

The vertues of Horminum.

Men will that Orminum stirreth men to the gettyng of childer/ with hony it scoureth away the haw in the ey / or the pin and the web. And if it be layde to with water it dryueth and scattereth away swellynges with ỹ same: prickes or shiuerse may be plucked out of the body. The wilde Orminũ is stronger then ỹ other. Allthoughe our Clare and oculus Christi which is the wilde Clare/ be not the ij. kindes of Orminum that Dioscorides describeth: yet for al that they haue som vertues lyke vnto the kyndes of Orminũ/ for it that we calle oculus Christi, hath thys properti/ that if a man put a sede of it into hys ey/ vnder the ey lyd/it bryngeth furth much filthy gere out of it / if ther be any there. Both the kyndes of Clare be hote & dry at the leste in the second degre. If ye will put Clare into new must/ and let it ly in it a cõuenient tyme/ or if it be sodden with the must/it will make a good wyne and holsum for them that haue cold stomackes. The same wyne as the later practicioners wryte/is good to cut fleme/ & for berun weomen/ and for suche as ar muche

cumbred with theyr white floures. The pouder of clare put into a mans nose maketh hym nese/and bryngeth doun much water out of the hede. The same clare is good to bathe weomen with/ that want theyr floures/ when it is sodden in water with penny ryall and other herbes of lyke vertue.

Of the herbe called Ornithogalon.

ORnithogalū is a tender stalk/white/smal/ a foote & an half lōge with ij. or three togrowyng braunches in ẏ top which ar soft/out of the which come furth floures/wōout of an herbishe color/ but whē as they gape & ar opened furthe/they appere white/ amongest the whiche/a litle hede or knop/ lyke a hasel floure/which in the spryng appeareth before the leues/ cōmeth furth. Thys description of Dioscorides agreeth well in all poyntes with ẏ herbe which is called in Duche in the city of Colon/Hundis vllich/but that it neuer growethe aboue the hyght of one span/and is seldum so long. But it may chance that where as our comon Greke text hath διοπτιδαμαιον/ that som hath put to thys syllab di. [For Pliny describyng the same herbe/sayeth that it is but of ẏ lenght of half a foote as my text of Plini hath. So that it semeth that Plini red in hys Greke Dioscorides (for it is playn that he had Dioscorides howsomeuer like a fallsyng good lesse man/ he pretēdeth as thoughe he neuer saw Dioscorides of whom he hath conueyed/so much learned stuf/ into hys omnigatherum) σπιθαμαιον and not διοπιδαμαιον, because there is so grete difference betwen two spannes and half a foote/whiche hath but vj. Romane inches/ when as ij. spannes conteyn xviij. inches or a foote and an half. But it maketh no grete mater whether we know it or no/seyng that it is good for nothing elles/but to be baked in brede as Nigella Romana or blak comun is/ and to be eaten.] Matthiolus setteth furth an herbe for Ornigalo Dioscorides/ which if it were ij. span long/ and had all other thynges agreyng with the description of Dioscorides: I wold not deny but it were the ryght Ornithogalon/but because he telleth nether of the lenghth of hys herbe/ nor of the qualites that it hath/ I dout more of it thē of it that I haue hether to taken for Ornithogalo.

Ornithogalon.

Of

There is som diuersite of opiniones about thys tre Ornus. Sum hold that it is ỳ tre whiche we call in the North countre a quicken tre or a rown tre/ & in ỳ South countre a quikbeme / sum hold ỳ it is Ornus but not fraxinus of ỳ mountaynes as Tragus/ who calleth it in Duche Han buchen or Hagen buchen/ Other Duche men & namely Jacob Detter the Apothecari of Wiseburg told me that Ornus is called in rycht Duche Walt eschern oder Wilder eschebaū. But my iudgement is that Ornus is not the quicbeme/ but Fraxinus montana/ whiche thyng I trust I shall proue by good autorite. Columella in hys booke de re rustica sayeth that Ornus is a wyld ashe or an ashe of the woldes/ and that it hath no worse bughes then the elm tre. Gotes & shepe ete more gladly of the bughes of thys tre then of other. Theophrast in hys thyrde booke of the histori of plantes/ in the eleuent chapter writeth of ij. kyndes of asshes/ of the whiche the former kynde is in grete plenty in England/ and it is called comonly an ashe tre. & ut the second kynde groweth not in England that I know of. And if I be not deceyued it is called of the Latines namely of Virgil Ouid and Columella/ Ornus or Fraxinus syluestris. And Theophrast wryteth of hys second kynde of ashe thus. The second kynde of the asshes is lower and wareth not so hyghe as the other/ and is rougher/ harder and yelower. The smothe ashe groweth in low and holow places/ and in watery places. But the roughe one groweth in dry & rocky grounde. All that grow in playn groundes vse to be playn & smouthe. And all that grow in the mountaynes/ vse to be roughe scurvy or scabbed/ with vnequal partes apperyng outward after the maner of scabbes. Thus far Theophrast. That Ornus is a tre of ỳ mountaynes/ Virgill in ỳ second of hys Georgikes wytnesseth in thys verse:

Nascuntur steriles saxosis montibus Orni.

That is / the Barun Orni or wild ashe trees grow in the rooky or craggi mountaynes.

I know also by experience that I haue of the wild or rocky ashe here in Germany/ and by it that I had in the alpes of Rhetia/ that the wod of the wilde ashe is very fayr yelow/ and that the Germaynes make fayr tables and cupbordes and spounes and many other thynges belongyng to the house of the same ashe tre. Then when as Columella sayeth that Ornus is Fraxinus montana/ and Theophrast sayeth that the rockishe ashe is of a yelow color/ and the Germaynes walt ascher / that groweth in ỳ mountaynes is yelow/ I thynk that I may well conclude that the Germaynes rock ashe or wod ashe is Ornus of the Latines/ and Fraxinus syluestris Theophrasti is for the quicbeme/ it groweth not in hygh and wild mountaynes/ but in low and watery places/ wherefore it can not be Ornus/ or the second kynde of ashe in Theophrast.

The properties of Ornus.

I know

I know no other vse of the wilde ashe but that it is good to make cupbardes/tables/ spownes & cuppes of. And that som vse to make dagger hefters of the roote of it/ for it can scarsly be knowen from dudgyon/and I thynke that the moste parte of dogion is of the root of the wilde ashe. Whatsoeuer vertue the other ashe hath thys must haue the same & more effectually / sauyng in such maters as more moysture is requyred in. For then the comō ashe is more fit for suche purposes.

Of Orobanche.

Orobanche / as Dioscorides writeth / is a redishe stalk two spannes hyghe/and som tymes hygher/ tendre/ roughe without any lefe/hath/with a flour somthyng whitishe / but turning toward yelow. The roote is a fynger thick. And when the stalk shrynkethe for dryues/it is like an holow pype. It is playn that thys herbe groweth amonge certayn pulses/& that it choketh & strangleth them/where of it hath the name of Orobanche/that is chokefitche or strangletare. Thus far Dioscorides of Orobanche. The herbe whiche I haue taken and taught xb. yeres ago to be Orobanche/ which also now of late yeares Matthiolus hath set out for Orobanche/ groweth in many places of Englād/bothe in the Northe countre beside Morpethe/whereas it is called our lady of new chapellis flour/and also in the South countre a lytle from sheue in the broum closes. But it hath no name there. I haue sene it in diuerse places of Germany/ and first of all betwene Colon and Rodekirch. The herbe is comenly a fout long and oft longer/ I haue marked it many yeres/but I colde neuer se any lefe vpon it. But I haue sene the floures in diuerse places of diuerse colores / and for the moste parte where so euer I saw thē/they were redishe or turnyng to a purple color in som places/but in figure they were lyke vnto to ꝑ floures of Clare with a thyng in them representyng a cockis hede. The roote is round and much after the fasshon of a grete lekis hede/and there grow out of it certayn long thynges lyke strynges which haue in them in certayn places sharp thynges lyke tethe / where with it claspeth and holdeth the roote that it strangleth. I haue found it oft tymes claspyng & holdyng meruellously soft the rootes of brou̅ / so that they looked as they had ben bound fouldē oft about with small wyre. And ones I found thys herbe growyng besyd the comon clauer or medow trifoly/ which was all wethered/and when I had dygged vp the roote of the trifoly to se what shoulde be the cause that all other clauers or trifolies about wer grene and freshe/that that trifoly should be dede. I found the rootes of Orobanche fast clasped about ꝑ rootes of the clauer/ which as I did playnly perceyue/ draw out all the natural moysture from the herbe that it should haue lyued with all/ and so killed it/ as yui and dodder in continuance of tyme do with the trees and herbes that they fould and wynde them selues about. They that holde that cuscuta or doder is Orobanche in Dioscorides/ ar far deceyued. For Orobanche is a stalk and not a lace as doder is. Orobanche is but a fout and an half long/ but the laces of dodder will be som

tyme

tyme iij. or iiij. foote long. Orobanche hath a roote a fynger thik/but there is none such in doder/for ye shall hardly fynde any ryght root at al in doder. The stalk of Orobanche is hollow when it is withered/ but so is not the stalk or rather the lace of doder. The stalke of Orobanche is roughe/ but the lace of doder is very smothe. Wherefore they were very far ouersene which now of late haue writen that doder is Orobanche in Dioscorides. Som other without any cause haue of late put thys herbe which I take to be Orobanche/amongest the kyndes of Satyrion.

The properties of Orobanche.

Robanche which may well be called in our tong chokefiche or stranglewede/ is eten comonly in sallates/ raw or sodden after the maner of sperage. Orobanche as Galene writeth is colde and dry in the firste degre. Matthiolus sayethe that Orobanche is called in Italian lupa/that is a wolfe and also herba tora/ that is herbe bull/because that if a cow chanse to eate of it/she rynneth streyght way after to the bull. But it that Matthiolus wryteth agaynst Theophrast/because he sayeth that Orobanche kylleth Orobus and strangleth it with hys presshyng in/ or thrystyng together/ and that Orobanche killeth pulses only with hys presence/pleaseth me not/ as a saying agaynst reson autorite and experience. It is agaynst reson that only the presence of Orobanche should kill pulses/seyng it is no venummus herbe/ whē euen venummus herbes kill not them amongest whome they grow except they touche them/or be so thyk amongest them that they take the norishmēt from them/ whereby they should lyue. It is also both agaynst the autorite of Theophrast/no lyng writer/and of lat agaynst Dioscorides/ whome he taketh in hand to expounde. For Dioscorides sayeth. It is playn that Orobanche groweth amongest pulses/ and that it chowketh or strangleth them / where vpon it hath gotten the name Orobanche / that is Orobstrangler. Now I pray yow how can Orobanche strangle it that it toucheth not? Belyke Matthiolus saw no leues in Orobanche nor any claspers aboue the grounde/ & therefore he thought that there was no other thyng that Orobanche had/ where with it colde strangle/& neuer marked ẏ litle strynges in the roote/whiche not with out a faut hys Orobanche wanteth/ and so cam into thys error that Orobanche strangled only with hys presence. Tragus paynteth well Orobanch vnder the name of Satryryoni / with such lytle strynges as it killed herbes with. And as touchynge experience / I know that the freshe and yong Orobanche hath commyng out of the great roote/ many lytle strynges such as we se in a phyone or sesterr/but longer/ wherewith it taketh holde of the rootes of the herbes that grow next vnto it. Wherefore Matthiolus ought not so lyghtly to haue defaced the autorite of Theophrast so ancient and substantiall autor / with laiyng ignorance vnto hys charge / seyng that Theophrastus in the same place where he speaketh of Orobanche telleth playnly that sum herbes ar first strangled by the roote / and that not the only presence of suche wedes kill herbes and pulses/ but the takyng away of theyr norishement

that

that commeth partly out of the erthe and partly from the ayr and son. The wordes of Theophrast ar these. Orobancha vocata, eruum necat amplexu compressuq; suo, & linodorum fœnumgræcum interimit, protinus radici adnascens. Lo here may ye se that a wede may kill a pulse by the roote alone. But Theophrast sayeth farther. Omnia idcirco interimunt, quia pabulum tollunt, tam quod terra ministret, quàm quòd à sole & aëre veniat. That is all kyndes of wedes do kill/ because they take away the nourishment as well it that the erth geueth/ as it that commeth from the ayre and the sonne.

Of Rise.

Oriza.

RIza is named in English and Duche Ris/ in Frenche rize. Dioscorides writethe no more of the description of Ris/ put that it growes in waterishe and marrishe groundes. But Theophrast describeth it more largely/ after thys wyse. Rys is to looke to lyke vnto Lolium or darnel/ and for the moste tyme of hys growyng/ it standeth in water. But it putteth furth no eare/ but a mane after the maner of millet and panik. Thus far Theophrast/ who maketh a litle aboue Rise also lyke zea/ which is called spelta of the herbaries/ & in Duche Speltzsperk. It hath comonly an ear with .iij. chesses or orders of corne/ as barley hath/ called in Greke Distichon. Whiche markes all together agre with our Ryse/ except that where he sayeth that oriza hath a mane and no eare/ or spike. But I iudge that he taketh an ere very straytly here/ for that which is growyng harde to the top of ẏ strow & is not syzed abrode for/ and wyde from the strow that it commeth out of/ and that therefore he denieth that panicum hath any eare/ whiche after the comon takyng of an eare/ hath an ear as well as barley or sperltz hath. For Theophrast in hys eight booke de historia plantarum describeth iubam that is a mane/ such as he geueth vnto Ryse mile and panik after thys maner. Effusam illam harundinaceam comam iubam appello: that is I call that Riedi she bushe or look that is stretched furth abrode/ a mane/ so ẏ Theophrast meaneth that the hede of Ryse is not properly to be called an ere/ because the cornes ar so far from the straw. Thys is ones out of al dout/ that lolium and zea haue eares/ but Theophrast maketh Ryse lyke vnto these two/ and not for the leues sake or ẏ strawis sake/ but only for the eares sake. Where-

fore

foze Theophrast meaneth not that Rise is without all kynde of eare/ but that it hath no suche compact ere & growyng harde to the hede of the straw as other kyndes of cozn haue/ but louse and goyng abrode after the fasshon of an hozses mane. I saw Ryse growyng in plenty beside Mylane.

The vertues of Rise.

RIse nozisheth menely/ but it stoppeth ỹ belly/ Rise as Galene sayeth byndeth sumthing/ and that therefoze it stoppeth the belly. Symeon Sethi wziteth that Rise is hote in ỹ first degre & dzy in the second. Rise sayeth he prepared with milk maketh a man looke well/ and bryngeth a good coloz/ and increseth sede.

Of the herbe called Osyris.

THe herbe which is taken of ỹ moste parte of lerned men to be Osyris/ is called of the apothecaries linaria/ because it is lyke vnto line oz flax/ & in Duche it is named Kroten flachs/ that is tode flax. But although it groweth plentuously in England/ yet I neuer heard any English name foz it. Jf there be no other name foz it/ it may be called in Englishe linari oz todes flax. Dioscozides describeth Osyris thus: Osyris is a blak lytle bushe/ beryng small branches/ toughe and hard to breke/ and in them grow four leues together/ oz fyue/ oz sir lyke vnto lint oz flax/ blak in the begynnynge/ & the coloz changed afterwardes redishe. I know no herbe that agreeth better with the description of Osyris then linaria doth/ yet foz all that/ ỹ certayn nombze of leues growyng together byndereth it to be the ryght Osyris/ foz our linaria hath the branches all full of leues without any certayn numbze growyng together/ & at no tyme redishe that I colde mark hitherto. Matthiolus wziteth that sum iudge the fayr herbe that is called in Jtalian beluidere to be the ryght Osyris/ where vnto he semeth to consent. But at thys present I haue not ỹ herbe/ wherefoze I can not examin it with the description of Dioscozides/ and therefoze can giue no iudgement in thys matter.

The vertues of Osyris.

DJoscozides wziteth ỹ the bzothe of Osyris dzonken is good agaynst ỹ iaundes oz guel sought. Galene wziteth that Osyris hath a bitter qualite/ and therfoze pour to open stoppynges/ so that it can hele the stoppyng of the lyuer.

Of Oxyacantha.

Oxyacantha whiche is named in Latin Spina acuta, is a tre lyke vnto a wilde pere tre/ very full of prickes/ but lesse. Jt bryngeth furthe beries lyke Myrtilles/ full rede/ bzeble/ & a kyrnel within a roote diuided many wayes/ which goeth depe into the grounde. Hytherto Dioscozides. The moste parte of lerned men in thys parte of Europa haue iudged of late yeres that our berberes should be Oxyacantha. But the description of Oxyacantha in all poyntes

doth not agre wᵭ our berberis. First our berberis bushe looketh not lyke a wilde pere tre/for it is rather a bushe then a tre/ for in all the places that euer I saw it in/ it neuer rose vp to ẏ bygnes of a tre. The berries of barberis and of the Myrt tre ar not in proportion & figure lyke. For the berberis beris ar great in the myddes & small at bothe ẏ endes / after the maner of a lōg eg. Suche fasshō of figure is not in a Myrt berry. Dioscorides semeth to geue one berry Oxyacātha/ but one stone or kirnel/but euery berri of berberies hath iiij. at ẏ leste/where fore it is not lyke that our berberis should be Oxyacantha. Thus muche I had marked before I saw Matthiolus. But after that I saw Matthiolus I learned of hym an other reson to proue that our berberis cold not be Oxyacātha/ which was thys. Dioscorides describyng the former kynde of Mespilus or medler tre/ sayeth that it hath a lefe lyke vnto Oxyacantha. But the former kynde of Mespilus/as Theophrastus witnesseth hath indented leues/& in the vtter moste parte lyke vnto the leues of persely. But there is no lykenes betwene the leues of berberis & of persely: wherefor berberis can not be Oxycantha. The forenamed Matthiolus holdeth ẏ our haw tre or whyte thorne tre is Oxyacantha. But when as our haw thorn tre leseth hys leues euery yere/& Theophrast in hys first booke de historia Plantarū & in ẏ xv. chapter reherseth Oxyacantham amongest the trees ẏ haue grene leues all the yere. I can not se how ẏ our comō hawthorn shoulde be Oxyacantha. How that Matthiolus will answer to thys I can not tell/ but I haue no other shift sauing thys. In Summerset shyre about sir myles from Welles/in ẏ parke of Gassenberry there is an hawthorne which is grene all the wynter/as all they ẏ dwell there about do stedfastly holde. If ẏ Oxycantha be any kynde of hawthorn/it must be ẏ kynde which abydeth grene all ẏ hole yere throw. But if that our hawthorne be not Oxyacantha/ as I suppose playnly that it is a kynde of it/it is Spina alba in Columella as God willyng here after I intend to proue.

Berberis Oxyacantha.

The vertues of Oxyacantha.

THe berries of Oxyacantha taken ether in meat or drynke/ stop ẏ flix of the belly and the isshue of weomen. The roote of the same laide to emplasterwyse pulleth out prickes and shiuers.

Out of Galene in hys booke of simple medicines.

Oxya-

Oxyacanthos as it is a tre lyke vnto a wilde pere tre/ so it hath properties not vnlyke. But the fruite of the wild pere tre is throw out byndyng and very tarte/ yet the fruite of Oxyacantha is of fyne or subtile partes and a lytle cuttyng. But the fruite of thys tre is not lyke vnto the fruite of a wilde pere tre/ but lyke vnto myrtilles/ that is to wet rede and thinne.

Oxis.

Lacrosella

Of the herbe called Oxys.

Oxys/ as the moste parte of lerned men iudge/ is ỹ herbe whiche is called in English Alleluya/ because it appereth about Easter when Alleluya is song agayn/ or wodsoze: but it shuld be called wod sour or sozell/ in Duch Hasen ampfer/ in Frēche Pane de coquu. Pliny wziteth thus of Orys. Orys hath thre leues growing together. And further haue we of no other wziter that I could yet se that telleth what Orys is. By the name we may know that it must be sour/ and by the fozme or fasshon thre leued. Where vpon we gather that Orys must be a sour trifoly/ and when as there is no trifoly that is sour sayuyng thys/ and Lotus vrbana/ ✠ it can not be Lotus vrbana/ because it groweth alwaies wilde in the woddes/ and comonly about tre rootes/ we gather that thys Alleleluya or wodsour shoulde be Orys in Pliny. ✠

The vertues of wodsour out of Pliny.

Oxys is geuen vnto a flasshe/ louse or weike stomacke. They eat of it also that haue the burstyng of the guttes. The practicioners of Germany wzite that the distilled water of Alleluya cooleth well & comfozteth the hart/ and quencheth thirst/ and that it is good in all hote diseases and inflammationes. They hold also that the distilled water of wodsozel/ is good to be tempered with alum/ foz the woundes and sozes of the mouthe.

Of the Date tre.

Palma is called in Greke Phenix/ in Englishe a Date tre/ in Duch ein Dattel baum/ in Frenche vn Palme arbze.

The description of the Date tre out of Pliny.

The countre of Jewry is honozably commended/ foz nothyng moze then

for Date trees/of whose nature I will speake now. There ar certayn Date trees in Europa/ and in many places of Itali/ but they bryng furthe no fruite. They bere fruite well in the see costes of Spayn/but vnpleasant. The Date trees bryng furth a swete fruite in Africa/ but it vanissheth away by and by. But it chanceth contrary wyse in the Easte partes of the world/for there som peple make brede of Dates/ and sum make wyne of them/ & som nationes make fother for cattel of Dates. Wherefore it shall be moste commendable to speke of them ẏ are in strange & far cuntres. Ther groweth no Date tre of it self in Itali without settyng or sowyng/ nether in any other partes/but in a hote ground. But it bryngeth furthe no fruite but in a burnyng hote grounde. The Date tre groweth comonly in a lyght and sandy ground/& for the moste parte in a saltish or nitrishe ground. It loueth well watery places/& where as it is desyrus to drynk all the hole yere/it is moste desyrus in ẏ drought or dry tyme of ẏ yere. Sum iudge ẏ dungyng hurteth Date trees. And sum of the Assyrianes reke̅ that it is ill for the Date trees/ if they be not set in watery places. There ar diuerse kyndes of Date trees. The first kynde excedeth not ẏ bygnes of a bushe. Thys kynde in sum places bryngeth furth fruite/and in sum places it bryngeth furth no fruite. And thys kinde is full of leues/& hath a round circle of branches growing about. Sum vse ẏ branches & leues of these to couer walles w̄/agaynst ẏ fallyng of water vpon them in many places of thys countre. The bushy lok/in ẏ wild kynde is in ẏ top/& so is the fruite/& not amongest the leues as it is in other kyndes. But thys wild kynd hath hys fruite/as it were many berries together in hys branches/among the smaller bughes/ & is both of the nature of a grape & of an apple. The leues haue the fasshon of a sharppoynted knyfe/ ẏ sydes beyng deuyded & turned inwarde into them selues. They did shew at the first goodly perles/but now the leues ar vsed to make bandes of to bynd vindes & to make ropes of. They ar also clouen & then ther ar made certayn lyght thinges of them/for shaddowyng of mennis hedes. Trees/ye all other thynges ẏ euer the erthe bryngeth furthe̅/ ye euen the herbes also both the male & the female as the moste diligent serchers & markers of nature haue taughte in theyr wrytynges. And thys thyng is in no tre more manifestly tryed then in Date trees. The male flourissheth in hys branches/but ẏ femal buddeth w̄out any flour/ only after ẏ maner of a thistel. In bothe the kindes ẏ fleshe of ẏ fruite groweth before the stone/ & that is ẏ Date sede. And thys is proued to be so ẏ ther ar found in the same branches litle ones w̄out any stones. But that is long & not rounde as the olyue stones be. It is also cut in the bak w̄ a long rift or cleuyng after the maner of a pillow. And the moste parte haue a nauel in the myddes of theyr bellies. And from that place commeth first furthe ẏ it diuideth it self into a roote. It is best to saw it grouelyng. There must be euer two sett together/ & as many about: for euery one sow̄ alone/should bryng furth to weike a plant. Four of the̅ grow together. The fleshe of ẏ Date wareth rype in a yeare. In certayn other places as in Cyprus although it com neuer to rypenes/ yet it is swetishe with a plesant taste. And there is ẏ lefe broder/& the fruite is rounder the̅ other be. Nether is it take̅ ẏ the body of it should be ete̅/but ẏ iuice pressed out/ẏ the other partes may be spitted out agayn. Date trees loue to be remoued. We haue saide before ẏ Date trees loue a saltishe grou̅d. Wherefore wher as there is none

suche/

ſuche/men ſtrow ſalt there/not euen vpon the rootes/ but a lytle further of. They bere euen in the firſt yere/anon after theyr plantyng. But in Cyprus and in Syria/and Egypt/ſom of them bryng furth fruite when they ar iiij. yere olde/and ſom when they ar fyue yere olde/ when it is of the hyght of a man. And as long as the tre is very yong/the fruite hath no ſtone within him/and therfore luche ar called geldynges. There ar many kindes of Date trees. When vſe the barun trees for tymber/in Aſſyria/& all the lande of Perſis/and namely for the fineſt and perfiteſt worckes. There ar alſo woddes of Date trees whiche vſe to be cut down / whiche ſpryng agayn of the rootes. And there is a ſwete mary or pithe in the top which they call the brayn. And when that is take furth/they liue ſtill as other do not. There ar ſum that ar called chame ropes/ and they haue a brode lefe and ſoft. And they ar moſte mete to bynde vyndes with. They grow plentuouſly in Cãdy/but more plẽtuouſly in Sicilia. The coles that ar made of the Date trees/ do ly lõg & are lõg in dying/& the fyer thereof/is a very ſlow fyre. There ar ſum Date trees in whoſe fruite is a ſtone bowyng after ỳ faſhon of an half moon. And thys ſum poliſhe with a toothe with a certayn religion/ agaynſt forſpekyng and bewitchyng. There is one kynde of Date trees called Margarides/& theſe ar ſhorte/white/ rounde/ and more lyke vnto round berries/thẽ to acornes/ by reſon where of they haue theyr name of perles. Som ſay that there is a kynde of them/Inchora/ and alſo that there is one of them/ which ar called Syagri. Where of we haue hearde a grete wonder/ that is to wete / that that ſame kynde dieth & lyueth agayn by it ſelf / as the byrd called Phenix dothe/whiche is ſuppoſed to haue receyued hyr name of thys kinde of Date tre/for the cauſe aboue reherſed. And whilſe as I wrote theſe thynges that ye now rede/it brought furth fruite. The fruite of it is grete/hard / roughe & illfauored to looke to/and differeth from all other kyndes by a wild rammiſhe and rank taſte that it hath. The which ſame thynges we haue allmoſte perceyued to be in bores/and thys is the moſte euydent cauſe of the name of it. There ar other Dates that grow about the hygher partes of Ethiopia/ called cariote/which haue in them muche meate and muche iuice/ where of the men of the Eaſte/make their cheſe wines. But they ar euel for the headach/where of they haue theyr name. But as there is grete plenty/and the ground bereth very many/ſo moſte excellẽt & noble Dates grow in Jewry/ & not euery there / but moſte about Jerico. There ar ſum kyndes of Dates called dactyli/and they ar of the dyuer ſorte/and they ar long and ſmall and ſomthyng croked. Dates in Ethiopia ar broken into pouder (ſuch is the drought there) and after the maner of mele they ar thicked vp and of them brede is made. The Date there/ groweth in a buſhe that hath branches/a cubit long/a brode lefe/a round fruite / but greter then an apple / they call them tycas. They war ripe in thre yeres/ and there is allwayes one Date vpon the buſhe/& other groweth vnder the ſame. They ar fitteſt to be kept that grow in ſaltiſhe and ſandy groundes/as in Jewry and in Africa about Syrene. But they can not be kept in Egypt/ Cyprus/ Syria / Seleucia/& therefore they fede ſwyne and other beſtes with them. Many of Alexandres ſouldyers was ſtrangled with grene Dates. And that chanced in Gedroſis by a certayn kynde of fruite/but in other places it chanceth by the reſon of the grete plenty. The leues of the Date tre neuer fall of.

Of the Date tre.

Out of Theophraſtus.

He Date tre is allwayes grene/and the leues haue the faſſhon of a redis leke. It deſyreth a ſaltiſhe and a ſandy ground and often wateryng/ and aboue all thynges oft to be remoued. If ye will ſow Dates/ye muſt bynde two together/ and other two together aboue the firſt cople/ and lay them all grouelynges toward the grounde. And as ſoun as they begyn to com furthe/the rootes fold in one about an other/& ſo grow together that they make but one tre. And thus do they becauſe if one were alone/ ỹ tre wold be to weike. When it is firſt remoued and tranſplanted/ and alſo euery tyme afterwarde/ men vſe to caſt ſalt about the rootes of the yong Date trees. If a Date tre be topped or lopped it will lyue no longer after.

Out of Plutarch.

He wod of the Date tre/ if ye lay a weight vpon it/and therwith labor to preſſe it down/yet it wil not bow downwarde/but it boweth in to the contrary/as thoughe it withſtod the burden/that violently preſſed it. The very ſame thyng doutles chanceth in the trying of maſtries/ vnto wraſtlers/& championis/for they bow down them by preſſyng/ which by daſtardnes/and weiknes of mynde gyue place vnto them. But they that continew mãfully in that beſynes/ go not only forwarde/ and increaſe in bodely ſtreyngthe/but alſo in wiſdome of the mynde.

Out of Aulus Gellius.

Aulus Gellius alſo a famous wryter/ ſayeth in hys thyrde booke noctium atticarum, that the Date tre hath in it a certayn ſingulare/ and ſpeciall properti that agreeth with the diſpoſition and maner of valiant bold men/ for if ye lay/ſayeth he/grete heuy weyghtes/ and preſſe and burden it ſo ſore/that it is not able to abyde the gretnes of the weyght/it geueth no place nor boweth downwarde/but it ryſeth vp agayn/ agayuſt the burden and laboreth to grow vpward/& it boweth backwarde. Theſe places haue I gathered out of the moſte ancient and worthieſt writers for theyr ſakes/to whome it belongeth to opẽ the ſcripture vnto the comon people/becauſe in diuerſe places of the holy ſcripture/& ſpecially in the Pſalter/ is mention made of the Date tre and diuerſe examples ar fetched/and mo may be fetched out of the nature of the ſame tre.

The vertues of the Date tre

He Date tre is ſour/ tarte/and byndyng. It is good to be dronken in tart byndyng wyne agaynſt the flix and iſſhue that weomẽ haue. It ſtoppeth the emrodes. If it be layd to/it heleth vp woundes. Grene Dates bynde more then they that ar dry. They ingendre hede ache. If they be taken plentuouſly in meat they make them that eat them dronken. The dry fruite of the Date trees/ar good to be eatẽ of them that ſpit blood/ or ar diſeaſed in the ſtomak/ and of them that haue the blody flix. They ar good to be layed to with an oyntment made of quinces and of the floures of the wilde vinde/for the diſeaſes of the blader. Dates if they be eaten/they

ar

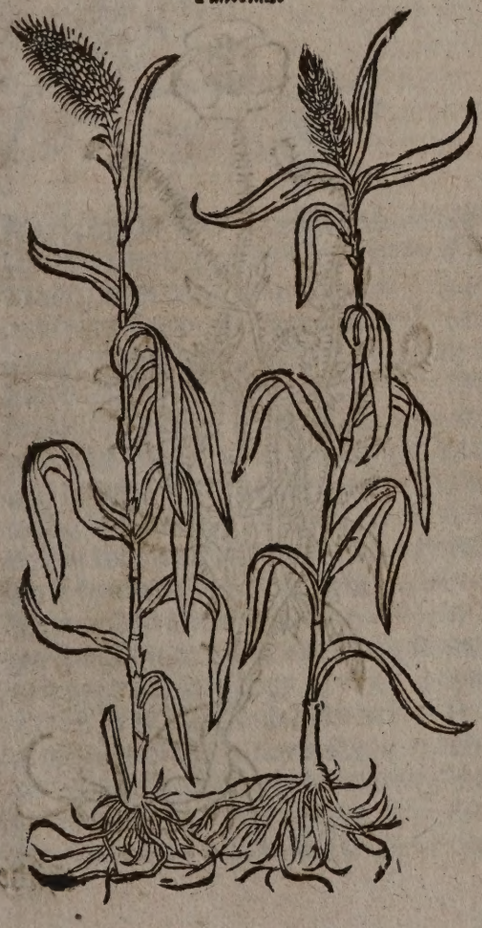
ar good for the harrishenes or roughnes of the throte. The stones of dates burned in an vnbaked pot/ & quenched with wyne/ if the asshes be burnt/ will serue in the stede of Spodium.

Out of Galene.

DAtes if they be taken in grete plenty ar harde of digestion/and brede the hede ache. The iuice that is made of them which is caried in to the body/is grosse. The muche vse of dates stop the milt/ and the lyuer/and they ar euel for them that haue any inflammation or hard swellyng in the body.

Dates as Simeon Sethi writeth/ ar hote in ỹ second degre and moyst in the first. Beside the incommodites that Dioscorides and Galene write to com of Date/the fornamed Sethi/ saieth that Dates fill ỹ stomack full of wynde/and that they ar hurtfull for thē that haue euel goumes/or ar disposed to the squinsey/the eysore/and to the tooth ache. Wherefore our swete lipped Londoners & wanton courtiers/do not wysely to suffer so many dates to be put in to theyr pyes/and other meates/ to the grete charge of theyr purses/ and to no lesse vndoyng of the helth of theyr bodies.

Panicum.



Of Panik.

PAnicum is named in Greke κέγχρος & μελίνος, in Frenche panik/ in Duch fench or fenich/ or heydelfenich. But it hathe no name in English yet/but it may well be called panick after ỹ Latin. Panik hath leues lyke vnto a rede when it commeth first furth. Afterward it hath a long stalk or straw full of ioyntes. And in the toppe groweth a long thyng lyke an ear/which is all full of litle yelow sedes/ as litle as som mustarde sede/ but not so rounde. Panik groweth plētuously in Italy and in hygh Germany & in sōm gardines of Englād. Theophrast writeth that Panic if it be much watered/ that it will be sweter/ & he sayeth that Millet and Panick because they ar couereth to many coates/ and are dry/ will dure wel when they ar layd vp.

The vertues of Panik.

DIoſcorides wꝛiteth ẏ Panic hathe the ſame vertue ẏ Milleth hathe/ but that it noꝛiſſheth & byndeth leſſe. Galene ſayeth ẏ panic is of the kynde of pulſes/ and in lykenes lyke vnto millet/and alſo in vertue of ſmall noriſhmēt/and dꝛy. It ſtoppeth alſo after hym the flyx of the belly as millet doth/ and if it be layd without/ it dꝛyeth & couleht. Conſtantinus in hys booke of huſbādꝛy ſayeth that panik and millet make feldefayres & thꝛuſſhes fat/ if they be fed there vō/& ẏ ſmall bydes ar muche deſyrous of the ſame. Moher foꝛe if any man were deſyrous to fat oꝛ ſede in cages any ſmall byrdes/ it were good to ſow good plenty of panic & millet to fede and fat them therv̄.

Of diuerſe kyndes of Poppy.

PApauer is named in Greke μηκωρ, in Engliſh poppy oꝛ cheſboule/in Duch maglamen/in Frenche pauot. There ar diuerſe kyndes of poppy. The firſt kynd is called in Greke μηκωρ ἥμερος, in Latin papauer ſatiuū/ in Engliſh whit poppy oꝛ gardin poppy. Thys kynd hath a long hede and a white ſede/ as Dioſcoꝛides ſayeth & moꝛe ouer a whyte flour. The ſecond kynde of poppy is wylde and it hath a hede ſittyng as Dioſcoꝛides wꝛyteth and blak ſede in it. There is yet ẏ

Papauer erraticum primum.

Papauer erraticum alterum.

thirde

Papauer satiuum purpureum.

Papauer corniculatum luteum.

thyrde kynde that is wilder and more apoynted for physik/ and longer then the other/and it hathe a long hede. There is also the fourth kynde where of Dioscorides writeth in a seuerall chapter alone. And it is called papauer erraticū/in Latin/in Greke rheas because ỳ flour falleth away hastely. Thys kynde is called in English cornrose or redcornrose/ and with vs it groweth much amongest the rye and barley. Dioscorides describeth it thus. It hathe leues lyke rocket/or organ/or cicori/or thyme/but longer diuyded/and roughe. The stalk is tysshye/streyght/a cubit long/ and sharpe. The flour of it is lyke vnto wilde anemone/of a cremisin color som tyme whyte. The hede is lōg but lesse then it of anemone. The sede is rede. The roote is long somthyng whyte/of the thyknes of one litle fingre/ of a better tast. Besyde all these kyndes there is an other kynde muche differyng from all the rest: It is named in Greke μηκων κερατιτις, in Latin corniculatum papauer, in Duche gel magsam/or gehoernter mag samen. It may be named in Englishe horned poppy or see poppy/or yelow poppy. It groweth very plētuously about ỳ see syde in England both besyde Douer & also in Dorset shyre/ & in many other places of England. Dioscorides describeth horned poppy thus. Horned poppy hath whyte leues/roughe and lyke vnto malled/indented about the edges lyke wylde Poppy. The stalke is not vnlyke the same. The flour is yelow. The sede vessell is lyke Fenegreke/ and boweth inwarde lyke an horne

Locality

Glaucium

horne/whereupon it hath the name. It hath a small blak sede lyke vnto poppy. The roote is blak and thyck/ and it groweth not depe in ỹ groũde/ but in the ouerparte of it. It groweth about the see syde and roughe places.

The vertues of the gardin or whyte Poppi.

The comon nature of all kyndes of poppy is to coole: wherefore if the hedes and leues be boyled in water/will make a mã slepe if hys hede be bathed there with. The brooth is good to be drõken agaynst to much wakyng and want of slepe. The hedes broken with perched barley and menged with emplasters ar good for inflãmationes both cholerik and other. The grene hedes must be brayed and fasshoned in to litle cakes and dryed and layed vp vntill nede shall requyre the vse of them. The hole hedes ar soddē in water alone/ vntill the half be sodden away/and then afterwarde the brothe is sodden agayn with hony vntil the hole broote be commed vnto the thyknes or toughnes of an electuari. Thys medicine is good for the coughe/ ỹ catar that floweth into the pypes/ and for the diseas of rynnyng of the belly. But the medicine will be muche stronger if ye put vnto it hypoquistida & acaciam. It is good to drink ỹ sede of black popy broken/with wyne agaynst the flyx of ỹ belly/ and also agaynst wymens isshues. It is also good to lay to the temples and for hede of hym that can not slepe. The iuice of blak Poppy called Opium cooleth more/thicketh more/ and drieth more: if it be taken in the quantite of a bitter fich/called eruum or orobus: it swageth ach/and bryngeth slepe/it helpeth them that haue the flix. But if a man take to muche of it/ it is hurtfull/for it taketh a mannis memori away and killeth hym. It is good to be poured vpon a mannis hede with rose oyle for the hede ach. With almond oyl it is good to be poured in to the eares/with myr and safron for the ach of them. With the yoke of an eg hard rosted/it is good for the inflammationes or burnynges of the eyes. With vinegre it is good for the cholerik inflammation called erisipelas/it healeth woundes also. With womans milck it swageth the payn of the gout. If it be put in to the fundament after the maner of a suppositori it bringeth slepe.

The vertues of Poppy out of Galene.

The sede of the gardin Poppy is good to be menged with bred to season it. But the whyte is better then the blak. The properti of it is to coole/and therfore it stirreth a mã to slepe. But if ye take it out of mesure/it will bryng the dull sleping called cataphoria/& it will be hard to digest. It stoppeth those humores that ar spitten out with coughynge out of the breste & lunges. The vse of it is very good for that haue a subtil and thinne moysture flowyng out of theyr hedes in to the partes that ar in vnder. Poppy geueth no spekeworthy norishment vnto the body.

Out of the Arabianes.

Auerroes writeth that Poppy is cold and moyst / and that ỹ whyte is colde in ỹ thyrde degre / and that the blak is cold in the fourthe/ and that the white bryngeth a pleasant slepe/ but that ỹ blak is euel and maketh a dul or sluggish slepe.

Out

Out of Symeon Sethy a later Grecian.

SYmeon Sethy writeth ẏ poppy is cold & dry in ẏ first degre/ & that whyte poppi takē with hony increaseth sede. The same writeth that the blak is colder then the other/& that opium is poyson. Wherefore men had nede to take hede how they occupy it. For allthoughe sum be very bold in occupying of it: I taught by experience how ieperdus it is/dare not vbout grete warnes geue it in to ẏ body. For ones in East Friesland/when as I washed an achyng tooth wt a litle opio mixed with water/and a litle of ẏ same vnawares went doun: wt in an hour after my handes began to swell about the wrestes/ and to itch/& my breth was so stopped/that if I had not taken in a pece of the roote of masterwurt/called of som pilletory of Spayn with wyne/I thynck that it wold haue kylled me.

The vertues of red corn rose.

IF ye take v. or vj. hedes of rede cornrose/& sethe them in iij. ciathes of wyne vntill the half be sodden away/and geue thys vn to a man it will make hym slepe. An acetable of the sede soddē in mede or honyed water/if it be dronken/it will soften the belly gently. For the same purpose som vse to put the sedes in to honied cakes. The leues and hedes bruised together ar good against inflāmationes and burnynges. The same ar good to bath theyr temples wt all that wold fayn slepe. A cyate where of I made mentiō before as Agricola de mēsuris & ponderibus writeth / holdeth two vnces/one dram and one scruple/ and an acetable holdeth two vnces and an half.

Matthiolus writeth that som vse to gather the floures of redcorn rose & to geue the pouder of them to thē that ar sike in the pleuresi. Som also sayeth Matthiolus/ take the floures & make a Syrop of thē by puttyng thre or four tymes freshe flcures in to warm water/& afterward as much sugar as shall be enoughe to kepe ẏ Syrop frō mouldyng. Which Syrop is very good for ẏ aboue named diseas. He sayeth furthermore ẏ about Trēt ẏ peple taketh the yōg leues whē they com first furth & seth thē & make potage and gruel of thē/& meng thē with butter & chese. Theophrast wrytyng of ẏ same herb sayeth ẏ it was vsed in meat in hys tyme/& ẏ gathered somthyng grene it purgeth downward. If any mā were disposed to make a rede colored butter & holsom/for the diseases aboue named: he may wt greate profit meng the iuice of the redcorn rose floures with the butter/the same put in to the chese/ wold color chese well & prouoke a mā to slepe. The iuice of ẏ leues mixed wt butter or chese will mak thē greue/& profitable for ẏ purposes before named.

The vertues of horned Poppy.

THe root of horned poppy soddē in water vntill the half be sodden away and then dronken/healeth the sciatica/ and the diseases of the lyuer. It is also good for them that pisse out with theyr water τραχέα ἀφαχνωδη, that is roughe thynges & like vnto spyders or spinners. The sede taken in the quantite of an acetable with mede louseth the belly gently. But to muche of thys is very ieperdus/wherefor I counsel all men that they be not to bolde in vsyng of it/when as the same help that it bryngeth/may be had of other diuerse gentle medicines with out all ieperdy.

The eome translatores turn Trachea in to crassa, houuuel iudge thou reder.

Reme-

Remedies agaynst the poyson of Opium

BEcause mē in extreme aches and paynes ar by extreme nede of times cōpelled to flie for help to the vse of Opium & it hath so muche ieperdy as is before sayde, it is nedefull that we haue in a redynes som remedy agaynst suche ieperdy. Therfore I intend to tell both the tokens and remedies agaynst the poyson of Opium. These ar the tokēs where by a mā may know who is poysoned with opium. He that hath eaten opium hathe a great sluggishnes and a disposition to slepe, and all the body is combred with a sore iche. The remedies agaynst the poyson of opium ar these. First if any man haue dronken opiū ye must prouoke hym to vomit wt the drynkyng of warme oyle, and ye must serue vnto hym a sharp clyster. For the same purpose oximel that is honied vinegre, is very good to be dronkē with a litle salt. Hony wt rose & strong wyne dronken with wormwod or cinnamū ar also good. It is also good to drynck peper wt castorio which is ẏ cod of a beuer in honied vinegre. If the pacient be to much slepi, put stynkyng thynges vnto hys nose to waken hym therewith. If that hys ich continew still, put hym in to a bath of warm water. After the bath it is good to geue hym fat meates & Malueley or such lyke hote wyne. And these remedies ar not only good agaynst Opium, but against the hurt that cōmeth by takyng of any kynde of poppy, or any other medicine of the same natur that they ar of.

Of Feuerfew. F.

PArtheniū as Dioscorides sayeth called of som Amaracus hath thin leues lyke vnto Coriādre. The flour is yelow in ẏ part ẏ goeth about ẏ yelow knop. It hath a smel sumthyng greuous, & a bitter taste. If it be dried & drōken with honied vinegre or salt, it purgeth choler and fleme, as epithymum dothe: and it is a good remedy for them ẏ ar shortwynded, and for them that ar greueth with melancholi.

Hermolaus Barbarus and Ruellius with diuerse other great lerned mē, do iudge ẏ the herbe which is called of ẏ apothecaries matricaria, in English Feuerfew, in Duch metterkraut or metter, is partheniū in Dioscorides. But Antonius Musa som tyme my master in Ferraria, & Leonardus Fuchsius my good frende in Germany, hold ẏ Feuerfew is not Partheniū, but the herbe whiche we call madenwede or mathwede. But though they ar both my frēdes, yet I will hold wt ẏ truthe rather thē wt thē, whē as I iudge that they hold not with it, as I thynck they do in thys opinion. Fuchsius resoneth agaynst the opinion of Ruellius thus. Feuerfew hath not the small leues of Coriander, but the broder leues of the same, and therfore, matricaria is not partheniūm. Wherevnto I answer ẏ indede Coriander hath ij. kyndes of leues, som metely brode benethe, & som very small aboue. But I can not se one worde of autorite, or one good argument that Fuchsius hath brought to proue hys sayng ẏ by the leues of Coriādre ought to be vnderstand the small leues of Coriander, and not the broder leues. For it that he alledgeth out the Greke text proueth nothyng it ẏ he intendeth. I grant ẏ Dioscorides sayeth φύλλα ἔχει ὁμοία κορίῳ λεπτα, and not φυλλα ἐχει φυλλοις κοριου λεπτοις ομοια, as Fuchsius semeth to vnderstand Dioscorides.

For

Parthenium I.

Parthenium II.

For thys worde λεπτον in Dioscorides betokeneth not alwayes it ẏ is narrow & small/but oft tymes it betokeneth it that is not depe nor thyk/but it ẏ is thin allthoughe it be brood. For Dioscorides writeth ẏ ẏ arbut tre/ẏ herbe called teucriũ/& hedera helix haue φιλλα λεπτα. But all mẽ ẏ know these plãtes/ know well that theyr leues ar metely brode/ for teuchrion hath a lefe lyke vnto a ciche: the arbut tre hath leues almoste as byg as a quince tre/ & ẏ nether hedera helix/nor any of ẏ other aboue named is any thyng at all lyke vnto ẏ smalleste leues of coriãder/but much broder thẽ the brodeste leues of coriander. Therfor Fuchsius hath proued nothyng by thys worde lepta. The argument also that he bryngeth of the placyng of partheniũ amongeste the herbes ẏ haue litle small narrow leues/is not sufficient to proue hys purpos. For if the herbes ẏ ar next together described were allwayes lyke in leues: thẽ shuld Peoni/ Grummel & Phalaris haue lyke leues/for they ar described together. But theyr leues ar not lyke/therfor the argumẽt foloweth not. And as for the argument ẏ he maketh of the bastard names ẏ ar falsely stopped into Dioscorides/it must nedes be suche argument as the truthe is of the settyng in of such false names: where in when as ẏ truth is not/who will grant in thys mater the argumẽt of Fuchsius to be true. To his laste argumẽt where he reasoneth that none of the later/writers hath geuen any purgyng vertue vnto Matricaria/& Partheniũ purgeth/ergo it is not Partheniũ: I answer that/as the later writers haue founde by experiẽce a purgy

bertu in diuerse herbes where of is found no mention in the old writers/ to haue the old autores gyuen vnto diuerse herbes a purgyng vertue/ whiche herbes as the later writers neuer knew/so haue neuer proued wheter they haue any purgyng vertue or no. For if the later writers wold haue proued/ wheter matricaria purgeth or no:they myght haue found that it doth so. For this am I sure that matricaria purgeth/ namely weyke persones that ar weik persones. For vpon a tyme when I was with a sike woman in East Fresland/ and the present necessite required purgation/ and there was no potecaries shop at hand (for there is but one citie in all East Fresland where there ar any potecaries in/ and that is called Emden) I went into the gardin and found there feuerfew in good plenty/where of I tooke an hādful and put it in to water & sod it/and after that I had made ỳ broth drynkable with a litle hony/& had geuē hyr it/doutles with in a few houres after she had thre metely good stooles of the broth of that herbe. Wherefor I am sure that it purgeth weik folk/allthoughe it worketh nothyng or very litle in them that ar lusty and strong as I haue proued also. Therefore I se nothyng that hetherto berout that hyndereth feuerfew to be parthenium.

The vertues of Feuerfew.

THe herbe without the flour is very good to be dronken of thē ỳ ar short winded/& also of then that haue ỳ stone. The broth of the herbe is good to sit in forweomē that haue the hardnes of ỳ mother/and agaynst inflāmationes or burnyng heates. With the flour it is good to lay it vnto cholerick inflāmationes/and to such gatheringes of humores together. Sum learned men not without a cause iudge that our tāsey is a kynde of parthenū. The vertues where of ar these. Tansey is good for the wyndenes of the stomacke and belly/ wherefore it was well diuised of Phisicianes of old tyme/ that after Easter men shuld vse tansyes to dryue away the wyndenes ỳ they haue gottē all the lent before with eatyng of fish/ peasen/ beanes and diuerse kyndes of wynde makyng herbes/ where of they make at that tyme theyr sallettes. But if men wold folow my counsell/they shuld vse tansey all the lent throw/& not after Easter alone. And thē shuld they fewer be hurt with the colik and stone/ that vse comonly to be hurt there by. The same tansey is good for the stone / to prouoke water and to kill wormes in the belly. The new writers hold that tansey is better for men/ and that Feuerfew is better for weomen.

Of the gardin and wilde carot.

PAstinaca is called in Greke σαφιλῖνος, & as I iudge in English a carot in Duche geel ruben/and in Frēche pastenad/as Rembertus writeth. Dioscorides describeth not ỳ gardin carot but the wilde carot. After thys maner. The wilde carot hathe the leues of gingidij/but broder & somthyng bitter/a streyght stalke/roughe/a spoky or beamytop lyke vnto dillwhere in ar whyt floures & in

the

Paſtinaca I.

Paſtinaca II.

the myddes is a certayn purple thyng/almoſte reſemblyng ſaffrō. The root is a fingre thick & a ſpan long/ hauyng a good ſmell/which vſeth to be eatē. Thus far hath Dioſcorides written. Hytherto haue I found no man that hath denied that the wild carot is paſtinaca ſylueſtris. Whiche thyng is a very great furtherance for my purpoſe that I go about/that is ẏ the gardin or ſowē or manered carot is ẏ right paſtinaca ſylueſtris. But Matthiolus a man otherwyſe well ſene in ſymples erryng very far from the truthe/will haue our comon perſnepe to be paſtinacā noth withſtandyng ẏ he grāteth that our wild carot is the ryght paſtinaca ſylueſtris. In doyng where of he condēneth hys own opinion. For if wilde carot be paſtinaca ſylueſtris/then muſt paſtinaca hortenſis haue ſum lyknes in leues wt the wilde/except ſom autor expreſſedly declare ẏ ẏ wild or other kynde is altogether vnlyke ẏ gardin or communer kynde as Dioſcorides doth in braſsica marina/and Paulus Egineta in hys kynde of betony. But when there is no ſuch exceptiō or expreſſed difference made of any good wryter betwene paſtinacā ſylueſtrē & domeſticam paſtinacā/ there ought to be ſom lyknes betwene the leues of the one & the other. But there is no lyknes at all betwene the leues of wilde carot & the comō perſnepe/therefore Matthiolus erreth in makyng the perſnepe to be the gardin paſtinaca/ when as in very dede the gardin carot is ẏ ryght paſtinaca hortenſis. As ẏ wild carot is foūd abrode in ẏ feldes lyke

vnto the gardin carot in leues/taste & smell/ euen so is there found a wilde kynde of persnepe like vnto ỳ gardin persnepe/both in leues/sede/rote/smell & taste. Thys wild persnepe groweth plētuously beside Cābrydge in a lane not far frō Newnā Milles. It groweth plētuously also in Germany beside Wormes/and I dout not but it groweth in many other places both in England & Germany/and peraduentur in Itali also/thoughe Matthiolus nener saw it nor marked it: which if he had sene & well considered/ he wold not haue erred as he hath in pastinaca hortensi. He confuteth the opinion of Ruellius/whych Fuchsius/Rembertus & I hold altogether/ only vō merue lyng & vō sayng that he hath not sene nether in ỳ writynges of ỳ Grecianes nor Arabianes/ ỳ pastinaca domestica shoulde haue such a rede or sanguin color as the carottes haue. But I thynk he hath red/ ỳ allthoughe he haue forgotten it. For Theodorus Gaza a learned mā both in Greke & in Latin/ and an excellent translater/whome I dout not but he hath red translatyng ỳ xv. chapter of Theophrast de historia plantarū. Where as he reherseth Theophrastis wordes/speketh after thys maner. Nascetur apud eos vterq; elleborus, videlicet albus & niger, item pastinaca, specie lauri, colore croci, & in ỳ sam chapter. Pastinaca in patrēsi agro prestantior cæteris huic vis calfactoria, & radix nigra. Symeō Sethi also a Grecian as he is trāslated/makethe one kynde of pastinaca to haue blak or rede rootes/& an other kynde with yelow rootes. If any man suspect the translator/ the wordes of Symeon in Greke ar these: τα δερυθρα των οχρων κρειττονα. If ỳ the trāslator be suspected agayn for turnyng daukia into pastinacas/where hath any man red in any other Grecia or Latin autor/ that Daucus hath rede & yelow rootes. If that cā not be founde in any good autor/Daukia ar well translated pastinace. Therefor there is no cause why/but that our comon gardin carrot shulde be pastinaca satiua.

The vertues of bothe the carotes out of Dioscorides.

He sede of wild carot/dronken or layde to in a conuenient place bryngeth down floures. It is good to be taken in drynk of them that can not easely make water. It is also good for the dropsey/ for the pleuresi if it be takē in drynk/ and so is it also good for the bytyng & styngyng of serpentes. Sum hold ỳ if a man take thys afore hande/that he shall not be bitten of serpentes. It is good for conceptiō. The roote dryueth out water/ & prouoketh men to the work of veneri. And if it be layd to the conueniēt place/it helpeth to bryng furth the childe that sticketh in the birthe. The leues broken and layd on with hony scour fretyng sores. The gardin carot hath the same vertues/ but not so strōg/ & yet mor fit to be vsed in meat then the wilde one is.

Out of Galen de simplicibus medicamentis.

He gardin carot is the weiker/ỳ wilde for all purposes is myghtier. The herb and specially ỳ root & sede/dryueth out water and floures. It hathe also a certayn scouryng nature/ wherefore ỳ Surgeanes vse to lay to fretyng sores the grene leues with hony to scour them.

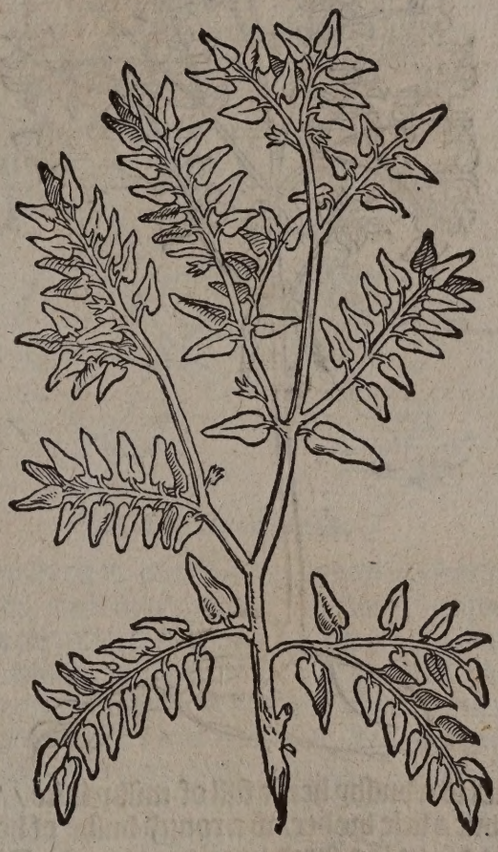
Out of Galenes booke of the poures and properties of norishmentes or meates.

The

The rootes of carot/ daucus and carowayes ar vsed comonly to be eatē/ but they noryshe lesse then rapes & aron of cyrendo. They heat notablely/and shew out a spicie thyng/but they ar hard of digestion as other rootes be. They stir a man to make water/ and if they be vsed in very great plēty they will make a metly euell iuice. The root of corowayes is of a better iuice then ꝑ carot is. Sum call the wilde carot Daucū/ which indede moueth a man to make water more myghtely/ but it is more medicinable or lyke a medicine/and if a man wolde eat it/he had nede to sethe it very muche. Aueroes writeth that the gardine carot is good for them that ar slow to the worke of increasyng the world with childer.

Of the herbe called Peplis.

Peplis.



Peplis whome som call wild porcellayn/ & Hippocrates calleth peplīō/for the moste parte groweth by the see syde/it hath a brode shaddowyng bushe which is full of whyte iuice. The leues ar lyke vnto porcellayn/ rounde and rede benethe. Vnder the leues is a rounde sede as there is in pleplo with a burnyng taste. It hathe but one single roote/which is empty and small. I haue sene thys herbe in Ilandes about Venis. It is very lyk vnto our English wartwurth/ which is iudged of learned men to be tithimalus helioscopius/ but

it is much shorter & thicker/ and spredeth it self vpon the ground/it may be called in Englishe see wartwurt.

The vertues of Peplis.

PEplis taken in the quantite of an acetable with one cyate of mede/ purgeth out choler and fleme: thys herbe haue I sene in an yland beside Venis.

Of the herbe called Peplis.

Peplos.

PEplus is a busshy herbe full of milky iuice / vō litle leues lyke rue/but a litle broder/ vō a round bushe of herbes in ỹ top/ almoste a span lōg/spred vpon the grounde. The sede is roūde & groweth vnder ỹ leues sumthyng lesse thē whyte poppy sede. It is full of many helpes. It hath but one roote & that void nothyng worthe. It groweth amongest ỹ vindes & in gardines. I neuer saw thys herbe in any place sauyng only in Bonony/where as my master Lucas aboue xvj. yeres shewed me with many other strange herbes which I neuer saw sence I cam out of Italy. I know no name for thys herbe but for lak of a better name/it may be called pety spourge. Thys herbe hath no other vertues as Dioscorides writeth then Peplis hath.

Of

Periclymenum.

Of Vuod bynde.

PEriclymēnon is named of the comon herbaries matrisylua/ in Englishe Wodbynde/or Honysuckle in som places of Englād/ the Duche men call it Waldgilgen/the Frenche men call it/ cheure fueille. Wodbynd doth bush vp in one stalk alone and hath litle leues whiche stande by lyke spaces one from an other/ imbracynge the stalk/white in vnder lyke vnto Iuy. And ther grow litle twigges vp amongest the leues where on grow berries lyke vnto Iuy berries. The flour is white like the faba floures/which men take for our beane/somthyng round/as thoughe it leaned down toward the leafe. The sede is harde/ and not easye to be plucked away. The roote is round and thik. It groweth in feldes and hedges/and windeth it self about busshes.

The properties of wodbynde.

IF ye gather the sede of Wodbynd when it is rype/& dry it in a shadowy place/& will geue a dram of it in wyne for the space of xl. dayes/ it wil melt away the mylt/dryue away werines/& it well be excellētly good medicine for shortnes of wynde/& for the hitchcoughe or yiskyng. It will dryue furth water/ but vpon the sixt day after the continual vse of it/ it will

dryue out blody water. The same is good for a womam that hath an hard laborynge of childe. The leues haue the sam vertues. And som write that if a man drynk the leues xxxvij. dayes together/ that they will make hym that he shal get no mo childer. If ye seth the leues of wodbynd in oyle/ & anoynte them that haue the ague comming vpon them by certayn courses and cominynges about/ and they will ease them.

Lappa maior, Personatia.

Of the Great bur.

THe great bur is named in Greke ἀρκειον, in Latin personata & not persolata/ of the comon herbaries lappa maior/ in Duche grosz Kletten/ in Frenche Gletteron. The bur hath leues lyke vnto a gourde but bygger/ rougher/ blacker and thicker. The stalk is som thyng whytishe/ howbeit it is found som tyme vō out any stalk at all. It groweth comonly about townes and villages/ about diches and hyghewayes & doug hylles & suche vile places.

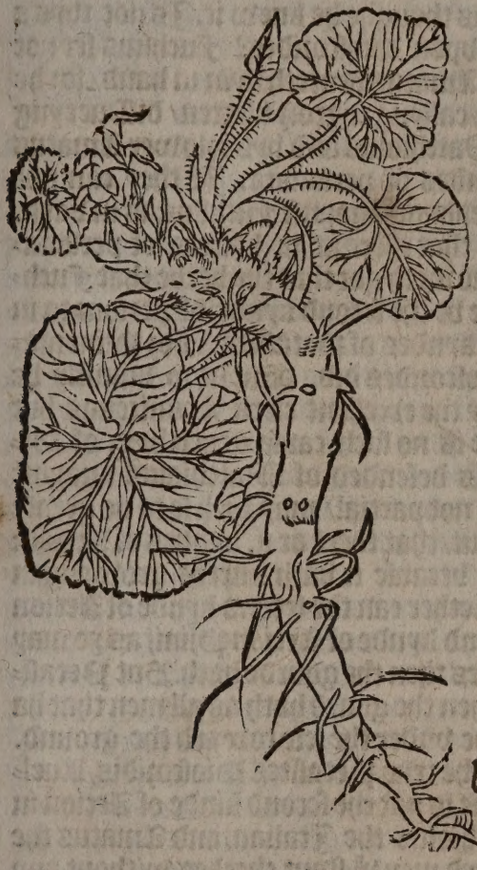
The vertues of the great bur.

THe roote of the bur taken with pinaple kirnelles/ in the quantite of a dram/ is good for them that coughe out matter or fylthy gear/ or bloode. The roote is good to be layd to/ for the ach that commeth by the

the wrinchyng or streuyng of any ioynte. The leues ar good to be layd vpon olde sores.

Of the herbe called Petasites.

Petasites.



Petasites hath soft stele or footstalk/ a cubit log and somtyme longer/ & it is of the thicknes of a mannis finger/ and in the top of it groweth a lefe which hath ỹ fashon of an hat/ & it hangeth doun after the maner of a todestool. Dioscorides maketh no mention nether of the masterstalke nether of the flour of thys herbe/ but I haue sene bothe. In the myddes of Marche in watery groundes besyde riuerse/ and brookes that ryn all the year/ and ar not dry in summer: thys herbe bryngeth first furth a short stalk/ where vpon grow many floures as they were in a cluster/ in colour purple in whyte. After that the stalke and floures ar faided & gone away/ then com vp the leues/ euen as it chanceth vnto the herbe which is called in Greke Bechion/ and in Latin Tussilago. It hath a grete and long bitter roote with a very strong smell. Thys herbe is called in Northumbreland an Eldin/ in Cambridgeshyre a Butterbur/ in Duch Pestilẽtz wurtz.

The vertues of Petasites.

Butterbur is good (as Dioscorides writeth) for fretyng sores & suche as ar extremely harde to hele/ if it be beten and layd to after the maner of an emplaster. The later writer and namely Hieronymus Tragus write that the root of thys herbe is good agaynst the pestilence. They gyue a litle of the pouder of thys herbes roote in wyne to the pacient/ about the quantite of a dram/ and prouoke hym to sweate there with/ which thyng it doth very myghtely. They vse the same roote beatẽ into pouder agaynst the stranglyng of the mother. They gyue it also both to men and beastes for wormes/ to weomen that ar vexed with the vprysyng of the mother/ and to any that ar shortwynded. The herbe is without all dout hote and dry muche aboue the second degre. Matthiolus without all reson or sufficient profe reproueth Ruellius and Fuchsius in the settingfurth of thys herbe/ worthy more to be reproued hym self for so vnworthely reprouyng of them. Amatus Lusitanus the ape of Matthiolus writeth much more vnlearnedly and more lyingly then Matthio-

thiolus doth. For he writeth thus. We can not tell what Petasites is/if it be not a kynde of todstoole: Ruellius sayeth that it groweth in France. For the whiche Fuchsius in hys herbari hath set furth the greter/ but which we haue in the last chapter before thys described. Mark how thys man sayeth ỳ he knoweth not Petasites/ except it be a kinde of todestoole/ & yet he named it in Duche Pestilentz wurtz/ as thoughe he knew it. Is not thys a worthy man to wryte commentaries vpon Dioscorides? Fuchsius set not out Lappã maiorem for thys herbe as Amatus beareth hym in hand/ for he set out the ryght αρκειον or personatam/ callyng it grosz kletten/ disseueryng it from Petasites many wayes. Let Matthiolus and hys folower Amatus proue that Dioscorides maketh ij. kyndes of personata. If they can not as I am sure/ they can not all theyr speakyng agaynst Fuchsius/ is in vayn. Matthiolus alledgeth Plini to proue that there ar ij. kyndes of personata: well let it be so. Yet for all that it foldweth not that the herbe that Fuchsius setteth furth for Petasites/ shoulde be the second kynde of personata in Plini/ nor that Dioscorides maketh ij. kyndes of Petasites. For Plini maketh oft mo kyndes of herbes then Dioscorides did. But how vniustly he maketh ij. kyndes of Arcion/ not only the excellent clerk Leonicenus/ but all other learned men may se that there is no such cause geuen hym of Dioscorides to do. How well that Plini is defended of Matthiolus agaynst Leonicenus. All men that ar learned & not partial/ may well se to no greate honestie of Matthiolus. But the case put/ that there ar ij. kyndes of Arcion: the first can not be Petasites Fuchsij/ because it hath burres growyng in ỳ top as Petasites Fuchsij hath not. Nether can the second kynde of Arcion of Plini be Petasites Fuchsij/ for ỳ second kynde of Arcion Plinij as ye may rede playnly in Plini/ hath blacker leues then the gourde hath. But Petasites Fuchsij/ hath much whyter leues then the gourd hath as all men that haue sene them can iudge/ namely benethe vnder the lefe toward the ground. Therefor Petasites Fuchsij which is the true Petasites Dioscoridis/ Ruellij/ and Rembertes Petasites and myne is not the second kinde of Arcion in Plini/ for all the gaynsayng of Matthiolus the Italian/ and Amatus the Spanyarde/ who wold face out learned men wt stout checkes without any sufficient proue or learned argument/ not only in thys herbe/ but in diuerse other.

Of the herbe called Peucedanum.

Peucedanum is named in Greke πευκεδανον in Duch Har strang/ and because we haue no other name for it in English that I know as yet/ it may be called in Englishe also Har strang.

Peucedanum putteth furthe a small stalk and weike like vnto fenel/ it hath a thick and plenuous bushe/ besyde the grounde a yelow flour/ a blak roote/ of a greuous smel/ thik & full of iuice. It groweth in shaddowye hylles. Thus far Dioscorides. But I haue sene it growing not only in shaddowye hilles/ as at Erenfels in Germany where as I saw it first/ but also in watery myddowes besyde Wormes/ and also in dry myddowes/ but within the breth of the Rhene. I hear say that it groweth also in England/ and I found a root of it at saynt Vincen-

Uincentis rock a litle from Bristow.] But it was nothyng so great as it of Germany.

The vertues of Harstrang.

Men vse to cut the roote with a knyfe/ & to gather a rynnyng iuice out of it/ & to lay it ẏ droppeth out / by & by in ẏ shaddow: for it will melt in the sun. But it will make hys hede ache and be dusy/ that gathereth it/ except a man anoynt hys nosethylles before with roseoyle/ and pour not som rose oyle vpon hys hed before. The roote is nothyng worthe after that the iuice is drawen furthe of it. There may be taken out of the stalke and roote/ both a iuice by gasshyng and an other by pressyng/ as is taken out of Mandrag. But it ẏ droppeth furth by gasshyng/ is not so strong as it that is drawē out by pressyng/ and it kaydeth away souner. There is also founde a thyng lyke rosin/ or frankincense/ cleuyng vnto the stalk and roote. Of the iuices that commeth out of the root by gasshyng it / is best that groweth in Sardinia & Samothracia/ that is of a greuous smell/ rede and hetynge the tong. The same is good to be layd to with vinegre and roseoyle / agaynst the drouley and forgetfull euel/ for the dusynes of the hede/ for the fallyng sikues/ and for the olde hedeach/ for the sciatica and for the cramp. And in all diseases of the synewes it is good to be layde to/ with oyle & vinegre. If a woman be strangled with the vprysyng of the mother/ it is good to smell it/ and so it calleth them agayn/ that ar brought in to an extreme depe slepe. The smoke of it dryueth away venemus bestes. It helpeth the ach of the eare if it be poured in with rose oyle. It is good to be put in to the hollow tothe agaynst the tothache. The same taken with an eg/ is good for ẏ coughe. It is also good for them that ar shortwynded/ and for all gnawyng & wyndy passiones and greses. It softeneth the belly gently/ and wasteth away ẏ gret swelled milt. It is an excellent remedy agaynst an hard and long laboryng of chylde. If it be dronkē it is good for the ach and outstretchyng of the blader and kydnees. It openeth also the mother. The roote is good for the same purposes/ but it is not so myghty. The broth is also dronkē. The same broken scoureth stynkyng and foul sores/ and dryue the scales of bones/ and couereth sores with a skin. It is vsed to be mēged with tretes and softenyng plasters that bete. We must chuse it that is freshe not freted with gnawyng/ soūd/ and it ẏ hath a great smell. The iuice must be resolued or melted for drynkes wt bitter allmondes or hote bred or rue. Galene writeth that the iuice ẏ is drawen out by gusshyng or cuttyng/ is stronger then that which is pressed out/ and he sayeth that the roote is fully hothe in the second degre/ and drye in the begynnyng of the thirde degre.

Of bothe the kyndes of Peonye.

Peony otherwyse called in Greke Glycisside/ and of som Pentoboron/ hath a stalk two spannes long. It hath many bysproutynges. The male hathe leues lyke vnto a walnut tre leues. But the femal hath clouen leues lyke Smyrniū. It bryngeth furthe certayn coddes in the top of the stalk like vnto allmondes. Which whē they ar opened/ haue many litle granes rede in colour lyke vnto the kirnelles of a pomgarnat/ and in the myddes there ar blak/

blak/purple fiue or six. The roote of the male is a finger thick / and a span long/byndyng in taste/and whyte in colour. To ỳ roote of the female grow certayn thynges lyke acornes viij.or viij.in numbre/suche as the ryght Affodill hath. [The femall is comon thorow out all England & Germany/ and in diuerse places of Englād/and in som partes of Brabāt / as in Peter Cod denberges gardin in Anwerp the male groweth also. But I could neuer se it in hygh Germany. The fayrest ỳ euer I saw/ was in Newberri in a rych clothiers gardin. Diuerse haue bene sore deceyued in takyng the comon dictamum for Pæonia mascula.

The vertues of bothe the Peonies.

THe root of Peoni is geuen vnto weomen that ar not purged after theyr delyuerance. If it be dronken in the quantite of an almond/it will bryng down to weomen theyr floures. And if it be dronken with wyne / it will ease the payn of the belly. It is also good for the taundes/for the payn in the kydnes and in the blader. The same sodden in wyne and dronken stoppeth the belly: but ten or twelue rede granes or cornes of the sedes/dronkē in rede tarte wyne/ stopp the rede issues of weomen. The same if they be eaten/ help them that haue the gnawynges of the mouth of theyr stomackes. But if childer eat them/they will take away the begynnyng of the bredyng of the stone. And if one take xv.of the blak cornes and drynk them in mede or wyne/they ar a good remedy agaynst the stranglyng of the ryght mare/ and agaynst the stranglyng and paynes of the mother.

Out of Galene.

THe roote of Peoni byndeth a litle with a certayn swetenes/ and if ye will chow it a litle more with your tethe/ye shall perceyue that it is somthyng bytyng and bitter. Therefore if ye take the quantite of an almōd of it with honied wyne/ it will bryng down floures. But in dede ye must bete it well and sift it diligently/ & so cast the pouder in to ỳ dryncke. It scoureth also the kydnes/and the lyuer that is stopped. It hath pour also to stop/ if it be sodden with sum tarte and byndyng wyne. The roote hath also a dryng poure. By reson where of I wold not dout/ but ỳ if it be hanged about childers neckes/ it wold hele in them the fallyng sikнes. I saw ones a boy delyuered viij. monethes from ỳ fallyng sikнes / by the hangyng of the roote about hys neck: and when as by chance it fell of/ he fell into the sikнes agayne/ and the same after the roote was hanged vp agayn/he was well agayn. But I thought for a surer tryall to take the roote ones agayne/ & as soun as I had takē ỳ roote of agayn/he fell streyght way into hys olde sikнes. But then I tooke a greate roote & tyed it tho ỳ boyes neck agayn/ and after that tyme he fell no more/ but was quite delyuered of that sikнes. Thus far Galene. Thys that Galene proued in one childe / I haue proued in two childer/ ỳ one where of dwelled in London & the other at Syon in my lord of Sommersettes house vnkle/& Protector to ỳ most excellēt kyng Edwarde the sixt. But when as I proued the same in them that were of perfit age/allthoughe it dyd muche good/yet it neuer wrought any such effect in them/as it dyd in the childer.

Of

PHalaris putteth furth many small stalkes / out of small and vnprofitable rootes. The stalkes ar two handbredthes long/ full of ioyntes / lyke strawes or redestalkes / muche lyke vnto the strawes of spelt. It hath a sede in bygnes of mil or millet/ whyte in fasshon/ somthyng long. The first tyme that euer I saw thys herbe/ was in the citie of Come/ where as ỳ chefe Physiciane of ỳ citi no lesse gentle then well learned shewed vnto me / and my felow master Johan Walker. Afterwarde I saw it in England takē for mil/ for they that brought Canari burdes out of Spayn/ brought of ỳ sede of Phalaris also to fede them with. Where of when I sowed a litle / I found that it was the ryght Phalaris which I had sene in Itali before. I haue as yet heard no English name of Phalaris/ but for lak of a better name it may be called peti panik/ of the likenes that it hath with the ryght panik.

The vertues of Phalaris.

THe iuice of Phalaris which is pressed out of the herbe when it is stamped throw water or wyne/ if it be dronken it is a good remedy against the ache of ỳ blader. But a spoun full of the sede of the same herbe / dronken in water is good for the same purpose. Other properties I fynde none in Galene thē Dioscorides hath rehersed. I haue found by experience ỳ it is not only good to fede small birdes therwith/ but that it is veri good for yong chickinges and hennes/ tō fat them with all/ as som vse to fat capones in Italy with mil or millet.

Of the pulse called Phasiolus out of Dioscorides.

PHasiolus is wyndie and moueth or stirreth vp wynde. And whē it is grene it softeneth the belly/ & it is fit for vomitynge. Cornarius and Matthiolus make ij. kyndes of Phasiolus/ & specialli Matthiolus/ who sayeth that Smilax hortensis is the gardin Phasiolus/ and the wild is the Phasiolus whiche is described in thys place of Dioscorides. And Cornarius to proue that Smilax hortensis & Phasiolus be all one/ alledgeth the wordes of Aetius / which in dede sound as he meaneth. And Matthiolus sayeth further that Smilax hortensis & Dolichus in Galene / and in Theophrast/ ar all one. Allthough these great learned men and of no small autorite in theyr countres / where as they do dwell: yet in thys matter I do not agre with them. The first cause that maketh me dissent from them is thys / that Dioscorides vseth not in all hys booke that I remembre/ to write in two chapters far one from an other/ of any gardine and felde herbe or plant/ but euer where as he maketh mention of the gardin herbe/ he maketh mention also of the felde herbe in the same chapter or in the next folowyng or there about. But he writeth of Phasiolus in the 101. chapter of the second booke/ and he writeth of Smilax hortensis in the 140. chapter of the same booke. Which thyng he wold not haue done accordyng vnto hys accustomed ma-

ner if he had thought them allone in kynde/and to differ in no other thyng but in the place of growynge. If thys argument be not good/the argumentes ỹ Matthiolus maketh ỹ secacul is not eringium/& that laurus Alexandrina & Hypoglosson/ar not all one/ ar euel argumentes/ wt̄ all other ỹ ar byl ded vpon ỹ same fundation. An other cause is ỹ the pulse ỹ I take for Phasiolus in Dioscorides/hath sede vtterly vnlyke vnto ỹ sedes of Smilax hortensis. For the pulse ỹ I take for Phasiolus/hath a long whyte sede somthyng bowed in/after ỹ maner of som ioyners mallettes/ in fashiō & liknes lyke vnto a gray pease/but smaller & longer/ wt̄ a blak spot in the end of it. The sede of gardin Smilax is lyke a flat kydney/where fore euery man may se ỹ they ar very vnlyke in form & fashion. They say that Dolichus in Theophrast/& Smilax hortensis/& Phasiolus in Dioscorides ar all one/whiche saying if I can confute/then haue I an other cause to dissent from them. Which thyng I trust to do after thys maner. Dolichus in Theophrast & Phasiolus in Galene will perishe & thriue euel if it be not vnder propped. But Phasiolus Dioscorides as I haue sene it by experiēce my self in Lumbardy/& Matthiolus confesseth the same: thriueth well inoughe without any vnder proppyng as other pulses do. Therfore Phasiolus Dioscoridis is not all one wt̄ Dolichus of Theophrast/& Phasiolus of Galen. The last cause ỹ maketh me dissent frō them/is that their own autorites whiche they bring for their purpose in som poyntes/is quyte against them selues. For it is writen in ỹ chapter de Dolichis in Galene ỹ by the autorite of Hippocrates/ ỹ Dolichi ar lesse wyndier then peasen ar: ther is also Diocles alledged to say these wordes; Dolichi non minus quàm Pisa nutriunt, præterea similiter flatu carent. That is / Dolichi norishe no lesse then Peasen do/& lyke wyse they ar wt̄out wynde. Where as Aetius saieth ỹ Lobi were called of all old writers Dolichi and Phaseoli/& of som Smilax hortensis/he hath these wordes: Nutriunt nō minus quàm Pisa, cōsimiliterq; flatus expertes sunt. That is/Phaseoli gyue as muche norishment as Pesen do/and likewyse ar wt̄out wynde. But phalioli Dioscoridis are not only windy/but also stir vp winde/for these ar hys wordes: Φασίολος Φυσσώδης πνευματῶν κινητικός. Therefore I may well cōclude ỹ Phasiolus in Dioscorides & Phasiolus/& Dolichus in Galene/Aetius & Diocles/ar not all one/not only because they haue diuerse maners in growyng/& diuerse liknesses/ but also because they haue diuerse properties/ỹ is to wet/ỹ it of Dioscorides is windy/& bredeth winde/& ỹ other ar flatuū expertes ỹ is windlesse or wt̄out winde. Now let men of learnyng & iudgement gyue sentence/whether I dissent frō these men before named without a cause or no. Galene euen in ỹ same place where as he maketh Dolichos & Phaseolos all one/ wt̄out all dowt maketh two kyndes of Dolichus/& so maketh ij. kyndes of Phaseolus: for where as he had sayd in ỹ begynnyng almoste of the chapter after ỹ autorite of Theophrast ỹ Dolichi wil rott & com to nought/ except they be set vp vpō proppes to hold them frō the ground/in the very end of the same chapter he sheweth that ther is also an other beside that/which nedeth no vnder proppyng. Galenis wordes as he is translated ar these: Quidam amicorum meorum Romæ agens, mihi narrauit in Caria, in patria sua quam Ceramum appellabat, in agris Dolichos non aliter quàm alia legumina seri, figuram quàm habere cicerculis longiorem. And these do I reken ar Phaseoly Dioscorides/which differ much/as sufficiently is proued befor/frō Smilace hortensi/not wtstandyng I will not denye/but

other

other autores call that pulse that Dioscorides named Smilacem hortẽsem/ Dolichum & Phasiolum. Yet for all that Phasiolus in Dioscorides & Smilax hortensis ar two diuerse pulses. Phasiolus may be called in Englishe faselles/ vntill we can fynd a better name for it.

Valerian

Of the herbe called Phu.

Phu magnum.

Phu uulgare.

Of Setwall.

PHu is taken of the most parte of them that write of herbes at thys tyme/and of them that haue writen of late/to be the herbe which is called of the comon herbaries/ Valeriana maior, of the Germanes/baldrian oder grosse baldrian/ of our countremen Setwall/and of som/caponis loiyle. But whether Setwall do agre in all poyntes with the description of Phu in Dioscorides or no: ye may iudge by the description whiche foloweth hereafter. Phu/which som call also wild Spiknard / groweth in Pontus / and it hath a lefe lyke vnto Elaphoboseo/ or Alexander/ a stalk a cubit hyghe or hygher/ smothe/hollow and soft/turnyng to purple/and full of ioyntes. The floures ar much lyke Narcissus/ but they ar greater and tenderer/and purple in a whytyshe color. The ouer root is about the thyknes of a mannis litle

angre. But it hath litle rootes growyng to ouerthwart / and one wounden vō in an other as squinant / or blak helleboz hath / in coloz somthyng yelow / well smellyng / resemblyng Spiknard / yet with a certayn vnpleasant sauoz / hytherto Dioscorides.

In thys description is nothyng that I can mark that disagreeth with our Setwall / sauyng that the leues ar not altogether lyke vnto Alexander / and the floures ar not very lyke vnto the floures of Narcissus. But with a gentle interpretation the leues may be interpreted lyke Alexāder leues / and the floures lyke vnto the floures of Narcissus / wherefoz seyng that the rest of the herbe with the vertues do well enoughe agre: I thynk that a man may lawfully take our Setwall foz Phu in Dioscorides.

The vertues of Setwall.

Setwall hath pour to heate / and to dryue furth water / if it be dronken after that it is dryed / the bzothe of it is good foz the same purpose. It is also good foz the ache of the syde / and it draweth down vnto weomen theyr naturall siknes. Galene writeth that Phu hath a roote in vertu / lyke vnto Spicanardi / but foz many purposes weyker / and that it prouoketh water moze then Spiknard of Inde oz Syriak & as muche / as Spica celtica doth.

Phyllitis.

Of Hartis tunge.

Although diuerse of the beste herbaries of our tyme haue iudged that Hemionitis / is our Hartis tung / and I haue followed them a lōg tyme in theyr iudgemēt: yet admonished by Cozdus many yeares before er Matthiolus had ether writen in Italian / oz Latin / that our Hartis tūg shuld be Phyllytis / I left my fozmer opinion and held as I do now / that the herbe whiche is named of ỹ herbaries lingua ceruina, of other (but falsely) scolopendzia / in English Hartis tung / in Duch Hirtz zung / in Frēche Lang de cerf / was Phyllites in Dioscorides whose description followeth.

Phyllitis putteth furth leaues / lyke a dock / but longer / & greuer oz fresher six oz seuen together / and them streyght / whiche in the inner parte ar smouthe / but vpon ỹ bak syde / they haue as it wer smal wozmes hāgyng on. It groweth in shaddowish places / and hath a byndyng taste with an harrishnes oz hartnes. It groweth also in gardines. It hath nether stalk sede noz floure.

I thynk

I thynk that thys description agreeth much better with our hartis tung then the description of Hemionitis dothe. The leues of Hemionitis ought to be very harrish/ byndyng with bitternes. But there is no suche bitter taste in hartis tung/ therefore it can not be Hemionitis. The worst thyng that I mislyke in our hartis tung/is that me thynk that it hath not with vs here such a byndyng harrish taste/as Dioscorides semeth to require. Howbeit except my memory fale me / I haue found it in other places tarte and byndyng inoughe.

The vertues of Phyllitis or hartis tung.

THe leues of thys herbe dronken with wyne/ar good agaynst the bytynges of serpentes. If they be poured in to the mouth of fourfoted beastes/they help them. They ar also dronken agaynst ẏ blody flixe & the comon flixe with out any blood. These be the properties that I fynde in old writers of Phyllitis. I can not fynde that it is good for ẏ mylt in any olde wryter. And yet now a dayes it is comonly vsed for the diseases of the mylte/ & therfore as I suppose because it hath bene falsely taken for Scolopendrio/and Hemeonitis. If that it do any good to the mylt/ it is by the reson of the great byndyng that it hath/ where by it may help the mult that is to louse and to much opened.

Of the Pyne tre and other of that kynde.

DIoscorides writeth ẏ the tre called in Greke Pitys/ & it that is named Peuke/ ar conteyned vnder one generall hede kynde/but that they differ in theyr proper and particular kynde or spice. But he telleth not for all ẏ/where in they differ. Whiche thyng hath made that learned men cold not well tell whether of ẏ two was our Pinus in Latin/and which of them should be our Picea. Therfore seyng the right difference can not be found in Dioscorides: it is nedefull that we set it out of other autentik and sufficient old wryters. First it is nedful to seke out in what properties Pitys of ẏ Grecianes differeth from pence/ & wherin Pinus of the Latines differeth from Picea/and then to se wheter Pitys be Pinus or no in Latin/and wheter Pence in Greke/be our Picea or no/and whether these wordes ar diuersly taken of diuerse autores or no.

Theophrast a noble writer amongest the Grecianes/maketh thys difference betwene πιτυς and πευκη. πιτυς is fatter and hath a smaller leke/ and is lesse in bignes/& groweth not so streyght vp. It hathe a lesse ton or nut/or appell/and rougher or more vnpleasanter to look to/and a fruite more pitchye or rosinie/πευκη after that the rootes be burned/doth not spring vp agayne. But they say that Pitys/springeth agayn/as it chanced in Lesbo/when as the mountayn Pyrrheus was set afyre. The Ideanes hold/ ẏ not only the harte/but also the outter parte of the bole/ doth turn into a tede / or wodtorche/& that then after a maner/that it is strangled. And the same thyng chanceth of it self/ by the excedyng greate plenty of the tre it self/ as a man can coniecture. For it is alltogether made a tede or woddish torche or fyrebrande. And so thys is the peculiare siknes of πευκη. The same Theophrast

maketh thys differēce betwene the fyrre tre and πευκηρ. πευκη is of a notable hyght & much tauler then peuce. The firre tre hath a wod full of synewes/ soft/and lyght. But the wod of peuce/ is full of tedes or woddishe tozches heuye and full of flessh/or thik. The peuce hath mo knottes/ but the knottes of the fyrr ar harder. Pitys seruеth in Cyprus to make shippes of it because that yland hathe it. And it semeth to be better then peuke. The firr tre and peuce ar fittest for howses/and shippes/and for the moste parte of such other thynges. The Pitys/is fit for bothe the worckes / and especiali for shippes/ but it beginneth quikly to root. Peuce in no wyse can cum furth in low and shaddowy places/ πευκη & Jui can not grow in hoote places/& peuce is a tre of ỳ mountaynes as πιτυς also is/about Macedonia. Peuce is of ij. sortes/ ỳ one is the gardin peuce/ and the other is the wilde peuce. The wild peuce is deuyded into the male/ and female. πευκη groweth not in Syria. Thus much haue J taken of Theophrast. Now will J se what the other Grecianes wryte of these fornamed trees/ and of theyr fruites/properties/and operationes / and vertues. Galene in the viij. booke / of the vertues of simple medicines / writeth thus of the fruyte Pitys. Pityides ar named the fruytes Pityon. But som by a misuse / call also the fruyte of Peuces Pityides. They haue a menged pour / that is both byndyng / and hauyng a certayn sharpnes with a bitternes / by reson where of they ar good for the spittyng out of mater out of the brestе and lunges. These ar Galenes wordes. But now let vs se what the Latines wryte of Pinus/ and picea. Virgil the noblest Poete amongest all the latines / writeth in hys Egloges that the Pyne tre is goodliest in gardines. The same in ỳ second of hys Georgikes or husbandry maketh the pyne tre fit and profitable to make shippes of in these wordes.

Dant alios aliæ fœtus dant utile lignum
Nauigijs Pinos, domibus cedrosq; cupressos.

The same thyng doth he also in the fourth Eglog after thys maner.

Cedet & ipse mari uector, nec nautica Pinus
Mutabit merces.

Plini writeth thus of the pyne tre/The Pyne tre hath a leke lyke a hear/ very small before/long and sharp with a pricke. The Pyne tre bryngeth furth very litle rosin/ The Pyne tre is gretely to be wondered at. It hath a fruite waryng rype/which shall com to rypenes in the next yere/ and after ward in the thyrde. Nether is there any tre that more gredely putteth it self out a lengthe then the Pyne dothe. The Pyne tre and the Cypres tre ar surest agaynst rottyng or mouldryng and agaynst wormes. Plini writeth thus of the tre called Picea/which may be called the pitch tre or the rede firr tre. The pich tre loueth mountaynes / and cold and it geueth very muche rosin. It is not so hyghe as the larche tre is. The leues of the piche tre ar dryer/smaller/and more colde. And the hole tre is more horrible or vnpleasant to looke to/ then the larch tre/and it is all poured ouer with rosin. The wod of it is lyker the wod of the fir tre. The piche tre after that ỳ rootes ar burnt ones/ will yet sprynge agayne. The leues of the piche tre / ar diuyded comwyse. Picea hath very small and blak kyrnelles thorow out in all the long tagges that hang down/ which ar smaller and sklenderer. Wherefore the Grecianes call it a Louslerer.

These

These haue I gathered out of ỳ best Grek and Latin wryters/that men myght se clerely what the old wryters wrote of the aboue named trees. But now sum will requyre my mynde of these trees/ because I professe ỳ knowledge of herbes & trees. Therefore I must say my mynde what I gather of these forecited places out of ỳ auncient wryters. As far as I can se/ Theophrast called ỳ tre peuken/ ỳ the Latines call pinū/ & ỳ tre ỳ the Latines calle piceam/ he called it pyn. For he maketh hys peucēto haue a greter nut or appel thē thys pitys hathe. Also because he maketh pityn to be lesse & more croked then peucē. But for all these/ peuce of Theophrast agreeth well vō picea of ỳ latines/ in sundrye properties. Peuce of Theophrastus as ỳ same Theophrast writeth/ cā not cum furthe in very low places & in shaddowy places/ for Peuce is a tre of the mountaynes/ and nether it nor Iuy cā grow in burnyng hote places. And Plini writeth that picea amat montes atq; frigora, & in an other place/ situs eius est in excelso montium ceu maria fugerit. Peuce and picea do also agre in bryngyng furth of plenty of rosin. For as Theophrast writeth peuce resina copiosissima and ponderosissima est so Plini saieth/ Picea plurimam resinam fundit. The same Plini writyng of the pyne saieth pinus fert minimum resinæ. The pine tre bringeth furth very litle rosin. Of these wordes of Plini I gather that peuce in Theophrast is not pinus in Plini. And that Plini taketh pityn of the Grecianes for pino/ I gather thys out of Plinies wordes in ỳ xxvij. book and ỳ secōd chapter. Hys wordes ar these. The vse of oximeli or honied vinegre/ is good agaynst the grene trees called cantharides agaynst bupestrem/ and agaynst caterpillers of the pine tre which they call pitiocampas. Here may a man playnly se that Plini turneth pityn in to pinum/ and not to piceā as Theodor Gaza and diuerse other do. But I iudge that Theodor hath much iuster cause to do so/ thē the interpretores of Galene haue/ for as pitys in Theophrast may seme to be our picea/ so pitys in Galene/ is our pinus/ as it appeareth vnto me/ by it that Galene writeth of the fruite of pityos in these wordes folowyng. The fruites pityos ar called pityides. But som call also by a misuse/ the fruites of πεύκης, pityides. By these wordes of Galene a man may learne that Galene tooke pityn to be the tre which bereth the greatest and moste principall kirnelles/ and not peucen. But when as the greatest and moste principal kyrnelles grow vpon the pyne tre/ as dayly experiēce teacheth/ we may gather iustli by thys & other causes aboue rehersed/ ỳ Galene tooke pityn for our Pino/ & therfore it is lyke ỳ ỳ Grecianes of Galenis tyme/ & they that cā after hym/ tooke allwayes pityn pro pino. As for the tre that is called in Greke πεύκη and in Latin picea/ is called in hyghe Germany where it groweth/ rote dannen bau. It groweth not abrode in England that I haue heard tell of/ nether hath it any name in English that I know. Wherefore seyng it must haue a name/ it is best ether to call it a piche tre/ because much pich is mad of the rosin of it/ or ellis after the Duch tung/ from whence our English speche came/ a red firre tre. Pinaster which as Plini writeth/ nihil aliud est, quā pinus syluestris mira altitudine, ỳ pinaster is nothyng ellis but a wilde pyne tre of a meruelus hyght/ is named in som places of Duchlāde/ foerenholtz wild kinnenholtz/ and in som places kiffer baume. It groweth very plētuously in hyghe Germany. The leues grow in tuftes together/ not

vnlyke vnto a litle rounde heary bzushe ẏ is thyn/ oz to som great pinselles that paynters vse. Euery lefe is at the leste iij. inches long/ grene/ furrowed oz guttered as sum kynde of yong grasse is. Ther comme allwaye two leues out of one footstalk/ both in the bzushy tuft/ and also a litle benethe the tuftes/ where as the leues growe thynner. Plini putteth thys differẽce betwene the pine tre and the pinaster oz wilde pyne/ that as the pine tre is bushy oz full of bowghes in the toppes/ so the wild pyne tre is full of boughes euen from the myddes of the tre vpwarde. Thys tre may be called in Englishe a wilde pynetre. If any mã alledge against me the authozite of Theodorus Gaza/ to pzoue that our pinaster should be peuce/ because he turneth πευκην in diuerse places pinastrum. I answer that Gazas authozite helpeth nothyng here/ & that hys turnyng of peuces into pinastrum maketh against hym self and repzoueth hym ether of vnstedfastenes/ oz of ignorãce. Foz it is euident that although moste comõly he turn peucem in to pinum/ yet in diuerse places he turneth ẏ same wozd in to pinastrũ/ as who say there where no differẽce betwene pinus and pinaster. If any dowt whether he turneth πευκην in to pinastrum/ let hym rede the vi. chapter of the fourth booke de historia plantarum, and the fourthe chapter of the thyrde boke/ and the vj. chapter of the first book de historia plantarum, and he shal fynde/ that I lye not: But not only these places/ pzoue ether hys ignorance/ oz vnstedfastnes/ oz elles doutfulnes/ in translatyng of πευκη and πιτυς into pinũ piceã and pinastrũ: but also hys turnyng of pityos in to laricem. Foz in the secõd chapter of the second booke de historia plantarũ he turneth these Greke wozdes ἔνια δὲ ἀπὸ σπέρματος φύεται μονον, οἷον ελατη πεύκη πίτυς thus Sunt quæ ex semine tantũ nascãtur, vt abies, pinus, larix. The same Theodoze in the first chapter of the iv. book de historia plantarum, turneth thys wozde pitys in to laricem and piceã/ makyng two sundzy trosc to haue but one comõ name/ which differ one frõ an other in diuerse pzoperties. The same thyng doth he agayn in the nert chapter vnto it which I haue rehersed here before. Foz where as Theophrast hath in Greke/ δευτερα δε ἡ ελατίνη καὶ πιτυίνη. Theodoze hath in Latin: secunda quæ ex abiete, larice, & pica. Beholde as he maketh here iij. rosines of ij. names/ foz he turneth ελατινην in to resinum abietinam, and πιτυινην in to resinam ex larice and ex picea, Then when as Gaza is thus waueryng and vnconstant/ it is not to be allowed foz sufficient authozite ẏ he doth in translatyng of these ij. Greke wozdes πευκην and πιτυς. Therfoze I passe not/ of hys authozite and holde that pitys pinus & peuce/ is Picea in our authozes of Physick/ as in Galene/ Dioscozides/ Aetius/ and other that wzote after Galene.

The vertues of the Pyne tre *and the piche tre out of Dioscorides.*

THe barck bothe of ẏ Pyne/ and Pich tre/ haue pour to bynde/ & if it be bzoken/ and sprinkled vpõ chafyng/ it is good foz it/ & foz sozes ẏ ar in the outermost parte of the skin. So is it also good foz burned places with litarge & the fyne pouder of Frãkincense. The same receyued in a trete oz cerat of myztelles/ bzyng sozes in tẽdze bodies to a skinne/ and it stoppeth suche as ryn to far abzode/ if it be bzoken and layd to with coperus. And if it be geuen in a perfume oz smoke/ it casteth furth chylder and the secondes. If it be dzon-

be dronken/it will stopp the belly/and maketh a man pisse well. But ẏ leues of them also broke & layd to swage inflãmationes or hote burnynges. They kepe/and saue also woundes frõ inflãmationes. If they be bruised & soddẽ in vinegre/they ar good agaynst the tuth ach/if the teth be washed wõ ẏ broth of thẽ whilse it is very hote. If they be taken in the quantite of a dra in water/or mede/and dronken/they ar good for thẽ ẏ ar diseased in the liuer. The bark of στροβιλου, and the leues dronken/ar goood for ẏ same purposes. But it is not very easy to know perfitly what Dioscorides meaneth by thys word στροβιλος, whilse som interpreters/take it for a tre of a seuerall kynd by it self/as Cornarius doth/& other as Ruellius turneth it into the pineapel. I rede in no olde autor ẏ Strobilus shuld be ẏ name of a tre/but alwayes for ẏ nut or appel/or kirnel of ẏ appel som tyme/except that where as my Plini corrected and set out by Erasmus/after ẏ Hermolaus Barbarus/Nicolaus Beroaldus/Guilhelmus Budeus & Johãnes Cesareus had dõ to Pliny/what they could do/hath Tibulus a mã ought to rede Strobilus. And thoughe it were Strobilus in dede in Plini/& not Tibulus/it were no stronger argument to reson thus. Plini maketh Strobilus a kynde of tre by it self/& not only a fruite/ergo it is a tre/then thys were. Plini maketh Tedam a seuerall kynde of tre by it self/therfore Teda is a tre by it self. But it that Dioscorides writeth/will moue a mã much more thẽ that autorite of Plini/whose wordes ar these: ποιει δε τα αὐτα και ο της στροβίλου φλοιος και τα φυλλα τοθεντα, that is the bark of the Strobil and the leues make for the same/or serue for the same purpose. Now a pine nutt hathe no leues/where fore it may appear that by the word strobilus he vnderstandeth a tre of the same kynde that pinus is of. But thys semeth som thyng to hyndre that vnderstandyng/that in the begynnyng of the chapter Dioscorides set furth afore/of what thynges he wold intrete of only mention of pinus and picea/& not of Strobilus. But wheter Strobilus here betoken the nut of the pine tre/and the leues of it betoken the leues of the same pine tre/where of Dioscorides had immediatly made mention before/it maketh no great mater/because all the trees there together mentioned/ar of a lyke vertu and worckyng. The rede also that commeth of them (a rede is a fat and roseny pece of a pyne or pich tre/which hewen of/serueth for torches) cut in to small peces and soddẽ with vinegre/swageth the tuth ach/if the broth be holden about the tooth that acheth. A stirryng stik may be made of them fit to prepare pesses and medicines to swage werines. Som vse to kepe the sout of them/to serue to make inke there of. The same serueth for medicines to trym the heyres of the ey liddes/and for the corners of the eyes/that ar worne or freted/and for hard ey lyddes and such as want hear and for wateryng eyes. The fruites of pynes and pich trees which ar within ẏ pine nuttes/ar called pityides. They haue a byndyng pour/and somthyng hetynge. They ar good for the coughe/and for such disease as ar about the breste/whether they be takẽ by them selues or with hony. Moreouer if the kirnelles be made clene and then eten/or be dronken with Valuesey & the sede of a cucumbre/moue a mã to make water/and make dull or blunt the bytyng that is about ẏ blader or kidnees. And if they be takẽ wõ ẏ iuice of porcellayn/they swage ẏ gwawynges of ẏ mouth of ẏ stomack. They take also away ẏ weykenes of ẏ

body

body & hold down the corruptiõ of humores. But the hole nuttes lately phisked from the trees/and bruised/and soddẽ in Malueseye/ ar good for the old coughe/and for a consumption/if a man drynk euery day/thre cyathes of the brothe that they ar sodden in.

Out of the viij. booke of Galene of simple medicines.

The barke of the pyne tre hath a byndyng poure excedyng the other/so much ỹ it can heal very well chafinges/ and can stop ỹ belly if it be drõkẽ. It healeth vp also places ỹ ar burned. Moreouer the barke of the piche tre is lyke to the other/ but the poures ar mor temperat or weyker. There is poure to ioyne/& hele sores in ỹ leues of them both: because they be muche moyster then the barke. In the nutt allthoughe it be lyke these/ yet is there a stronger poure both in the barke and also in the leues/ so that it hathe a certayn greuous bytyng sharpnes. Furthermore ỹ sout which is gathered of the forsayde/is fit for the fallyng out of the heares of the ey liddes/& for the moyst corners of the eyes/ worn of/which ar blered and waterynge. The fruites of the pyne and pich tre haue a mengled poure/that is to wet they bynde with a certayn bitternes. Wherfore they ar good to help a man to spit out mater of the breste and lunges. Galene also in hys boke of the poures of norishmẽtes/ wryteth thus of the pyne apples. The pyne apple nutt is of a good grosse iuice/& norisheth muche. But it is harde of digestiõ. The Grecianes call it not now κωνορ but σροβιλορ.

Out of Symeon Sethi.

The kirnell of the pyne appel ar hote in the second degre/ and drye in the first. They norish plentuously/& they ar of a grosse iuice/and they ar harde of digestion/and greue the hede/ and make good bloode. They smouth the harrishnes or sharpnes ỹ are in the breste. They ar good for the sores or blisters of the bladder/ & for the sharpnes ỹ is in the stomack and kydnes. They ar also good for old coughes/and moyste diseases of the lunges/ & for them that spit out matter. They that vse thẽ with hony and raisines/ make them easier to be digested/and they increase mannis sede. They ar also good for them that ar disposed to trymble.

Of Pepper out of Dioscorides.

Men say that Pepper is a shorte tre that groweth in Indye. It bryngeth furth a fruite at the first lõge/as it where long coddes which is called long Pepper. And it hathe within it a small thyng lyke to mile or millet/which groweth to perfit Pepper at ỹ lengthe. Thys when the tyme commeth is syzed abrode/ and bryngeth furth berries such as all mẽ know. Partely vnrype (and therfore harrishe) which ar ỹ white Pepper/moste fit for ey medicines/ and for preseruatiues and triacles. But the long Pepper is excedyng bytynge and sumthyng bitter/because it is vnrype/& it is also good for compositiones of preseruatiues and triacles. But the blak is plesanter and more sharp then the whyte/and

better

better for for the stomack and more spycie/ because it is rype/ and it is fitter to season with all. We must chuse the pepper that is heuiest/and ful/blak/not full of wryncles/but freshe and without dust or chaffy filthines. There is oft found in blak pepper a thyng without norishmēt/ lene/ empty/and lyght/ and that they call brasma.

Out of Plini.

THe trees that bear pepper in euery place/ar like vnto our iuni pers. Howbeyt there ar som that holde that they grow only in ẏ fronte of Caucasus ẏ lyeth agaynst ẏ sonne. The sedes differ from iuneper by such litle coddes as we se in faselles. These plucked before they gape and open/and be heten in the sonne/ make it which is called long pepper. But whē as by litle and litle they begyn to open for rypnes/ they shew whyte pepper / which afterward hete with the sonne it is chēged with colour & wryncles. But the same ar not without theyr iniuri/and they ar perched cinged with the intemperate wether/and ẏ sedes ar made emptie and voyde. Which thyng they call brechmasin: which betokeneth in the Indiane tūg/bryngyng furth of fruite before the tyme of all the hole kynde/it is the roughest and lyghtest/ and pale in colour. The blak pepper is more plesant / but the whyte is lighther then both the other. Ginger is not the roote of pepper as som haue iudged.

Of the ix. book of Theophrast de historia plantarum.

PEpper indede is a fruite/ and thereof ar two kyndes/ ẏ one is rounde as the bitter fithche called orobus/& it hath a couerynge and fleishe/as the bay berries haue/ and it is somthyng in vnder redishe. The long is blak/& hath litle sedes lyke poppy. And thys is much stronger thē the other. They ar both hote/wherefore they ar good agaynst the poyson of the homlok as Frankincense is.

Out of the viij. booke of Galene of hys simple medicines.

THe root of the peppet tre in vertu is much lyke to costus. The fruite that was but growyng of late/is the lōg pepper/wherefore it is moyster then it that is rype. And thys is a token of hys moysture: When it is layde vp/ it will be shortly full of holes/ and doth not byte by & by/ but beginneth a litle after/but it dureth a litle more. But the fruite that is as it were an vnrype grape/ is the whit pepper/ sharper in dede then the blak. Bothe they do vehemently drye and heate.

Hytherto haue I brought it that the old wryters haue writtē of pepper/ who/as a man may esely gather of theyr wrytyng /had only by hearsay it ẏ they wrote/concernyng ẏ description & maner of growyng of peper. Wherefore because ther ar many thynges found out of late yeares by the saylyng of the Portugalles/and diuerse other aduenturus traualers in far cuntres/ and specially diuerse kyndes of fruites and trees which were neuer perfitly knowen before: I will bryng in what the later wryters haue found out/ concernyng pepper which was not knowen before.

Out

Of Pepper out of Dioscorides.

Out of the Lewes Bartomanni: fift boke of the thynges that he saw in Inde.

THere groweth pepper in ỹ felde ỹ lyeth about Calecut. Som husband men gather pepper euen within the city. The stalk of the pepper bushe is very weyke/ as a vinde is/ without a prop it can not stād alone. And it is not vnlyke Vuy/ for it creepeth euer hygher & hygher/ & embraseth all ỹ is in the way/ & byndeth it about. The forsayde tre nay rather bushe or shrub/ spredeth it selfe abrode in to many branches/ which ar about two or thre handbredthes long/ or (as som expound palmum) ij. or iij. spannes long. The leues resemble the leues of a citron tre/ but these ar thicker and fatter with small veynes rynnyng vpon the bak syde. Out of euery outtermoste yong twygge hang out six clusters/ not bigger then a palm that is iiij. fingers/ lyke vnto grapes/ but thicker together. They haue the same colour ỹ vnrype grapes haue. They gather thē in October and Nouembre/ as yet turnyng to a grene colour/ and they lay them vpon mattes agaynst the sonne to be ryped and dryed there. And within thre dayes they get thys colour that ye se them haue. The same leues wrytyng of the noble Vland Taprabona/ sayeth that there groweth very great plenty of a bigger kynde of pepper. He sayeth that the same pepper thoughe it be greater then it that commeth hyther/ yet that it is empti/ lyght/ and whyte and very bytyng. And he wryteth that the tre that bereth thys pepper/ hath a greater bole and thycker/ and fatter leues then the pepper trees ỹ grow in Calecut. Hytherto Lewes. Diuerse that haue bene in Vnde/ hold ỹ ỹ long peper groweth not vpon the same tre that the other peper groweth/ but vpon other trees in lōg tagges lyke them that in wynter hang vpon walnut trees. Matthiolus one of the moste famose wryters of simples in all Italy in these our dayes/ writeth thus of pepper: I haue sene at Naples a peper bushe/ agreyng well vnto the descriptiō of the Portugalles/ because it had a bole or body/ after the maner of a vinde/ and after the maner of the sharpe Clematis. But I did se also an other litle tre bryngyng furth pepper in clusters in Venis/ which did very playnly resemble the comō ribes bushe. Thys groweth grene in ỹ gardin of Mappheus the noble Physiciane/ where as many other herbes & trees worthy to be knowen ar. Wherefor it is no wonder/ if autores wryte diuerselY of the history of pepper.

Of the vertues of Pepper out of Dioscorides.

THe vertue of all peppers in commun/ is to heat/ to moue a mā to make water/ to digest/ to draw to/ to drive away by resolution/ and to scour away those thynges ỹ darken the eyesyght. It is also fit for to be taken agaynst the shakyng of agues/ which com agayn by course at certayn tymes/ whether it be drōken or the body be therwith anoynted. It helpeth them that ar bitten of venommus bestes. It bryngeth furth also the bythe. It is good for the coughe and for all diseases about the breste/ whether it be licked in or be receyued in drynk. It is lykewyse good for ỹ squynsey if it be layd to with hony. If it be dronken with the tendre leues of the bay tre it dryueth away gnawyng/ and quite dissolueth it. If it be chowed with

with rasines it will drawe doun thynne fleme out of the hede. It stancheth ache/and it is much vsed in helthe/it maketh an appetyte. And if it be menged with sauces it helpeth digestion. If it be menged with pitch/it dryueth away by resolutiõ wẽnes. With nitre or naturall salpeter it scoureth away morphewes and such lyke foulnes in the skin. It is burned in a new erthen pot/set vpon the coles/and is stered as lentilles ar.

Out of Symeon Sethi.

PEpper is hote and drye in the thyrde degre. The nature of it is to cut in sunder grosse and toughe humores/ and to breke and dryue away wynde/ and to waste vp the moysture of ẏ brest/ lunges/belly/ and stomack. But it is euel for the kydnees. There ar som that hold ẏ pepper is hote and drye in the fourth degre. By these wordes of Symeon/& by the autorite of Theophrast/Dioscorydis/ Galene and Plyni/is the old error playnly reproued of diuerse Englishe men and of many weomẽ/that stifly haue holden that pepper is hote in the mouth and cold in operatiõ. Galene teacheth that hole pepper heteth not so muche as brokẽ & poudered peper dothe. Hys wordes ar these: There ar none of those thynges which ar manifestly knowen to be hote/ which appere to be hote vnto vs before the be brokẽ in to small partes. For though a man lay hole pepper vnto hys skin/yet shall he fele no heat of it. Nomore shall a man fele any heat/ though he taste vpon it wyth hys tong or swallow it ouer/or vse it any other wayes hole/and vnbeten/and sifted. But if ẏ pouder of it be layde vnto the skin/it will heat/& specially if the skin be rubbed hard therwith. And the pouder will heat quicly both the tong and the stomacke. Wherefore when a man wold haue pepper to heat much and spedely/he must bete it in to small pouder after the learnyng of Galene. But if he wold haue it to heat but litle and slouly/thẽ let hym vse it hole/ or litle broken. And allthoughe pepper be good for ẏ shakyng of angue/ yet for all that it is very ieperdus to take ether peper or any such hote medicine before the body if the pacient be wel prepared and purged/ and the mater of the disease be made rype. For if suche remedies be takẽ before the dew tyme/ that is before the state or chefe rage of the disease/ a single ague will turn in to a double/or ellis at the leste the sikes will be much worse to heale as Galenẽ writeth of the quartayn ague in hys booke ad glauconem.

Of the fistick nut.

PIstacia named so both of the Grecianes and Latines/ar named of the potecaries & barbarus wryters fistici. I haue sene them in Bononi growyng vpõ theyr tre which was but short. The leues ar nothyng lyke vnto the lentisk leues as Matthiolus wryteth/sauyng ẏ they grow in such order as they do/for they differ both in fashon and form/and alsõ in greatnes and color. The fistik lefe that I saw & mesured/is thryse as brode as ẏ lẽtisk lefe & broder/

Pistacea.

and it is but twyse as long & about a grane lōger. The figure of ỳ fistic tre is almost rounde: ỳ figure of the lentisk lefe is such/ that in that parte that is next vnto ỳ footstalk/ is very small and wareth greater and greater vnto the myd lefe/ & frō thence it groweth euer lesse and lesse vntill it com vnto a poynt all moste sharpe. The color of the lentisk is also grene/ when as the color of the fistik is nothyng so grene/ but yelower vō litle rede spottes in them. In thys lyknes & bignes haue I sene the lētisk or mastik tre and the fistik tre in Bonony/ where as I learned the knowledge of herbes & practis of physik of my master Lucas Ginus/ the reder of Dioscorides thereof whome Matthiolus in hys commentaries vpon Dioscorides dōtymes maketh honorable mention. It may chance that Matthiolus hath sene the leues of the forsayde trees of greater or lesse bygnes and of other fasshon & color then they were of that I saw in Bonony/ where of I haue certayn at thys day to shewe/ well kept in a booke at ỳ lest these seuentene yeares/ if any man shulde dout of my truth in the reherfall of these maters. The fistik nut at the least hath two notable couerynges/ one that is without all the other as a wallnut or an almond hath/ an other harde and toughe and in color whyte/ within the which is a grene kirnell/ full of oyle.

The vertues of fistickes out of Dioscorides.

THe fistic nuttes ar good for the stomack. They ar also a good remedy agaynst the bytynges of crepyng beastes/ wheter they be eaten/ or whether they be broken and dronken in wyne.

Out of Pliny.

THe fistickes haue the same profittes and worckyng that the pineapple kirnelles haue/ and besyde that they ar profitable whether they be eaten or dronken against the bytynges of serpentes.

Out of Galene de alimentorum facultatibus.

Galene

GAlene in the ſecõd booke de alimentorum facultatibus writeth that fiſtickes norriſhe but a litle/and ỹ they ar good to ſtreyngthen ỹ liuer and to ſcouraway the humores that ar ſtopped in the canales of it. The ſame Galene writeth of them thus in hys bookes of ſimple medicine. The fruite of the fiſtic tre is of a finer ſubſtance or complexion/ and it hath a litle bitternes and a good ſmell/& therfore it ſcoureth away the ſtoppyng of the lyuer chefely/and alſo of the breſte and lunges.

Out of Symeon Sethi.

FIſtickes as Symeõ ſayeth(after ỹ tranſlatiõ of Lilius Gregorius) norriſh litle/and ar hote & dry in the ſecõd degre. They ar good for the lyuer/ and ſumtyme they ſtopp and ſumtyme they dryue away/ becauſe they haue iuices of ij. ſortes/where of the one is ſomthyng byndyng/ and the other ſomthyng bitter/and of a ſpicie ſmell. Galene writeth ỹ they nether greatly help nor hurt the ſtomack. But the later writers hold/ that they ar good for the ſtomack. They help them ỹ ar bitten of venummus beſtes. They make the blood fyne/and they make thynne groſſe and thoughe humores. The oyl of fiſtickes is good for the breſte/kydnees/and lunges.

Out of Serapio and other Arabianes.

THe oyle of fiſtickes/is good agaynſt all venemus bytynges/ for ỹ ach of the lyuer/which cõmeth of moyſture. It is hote & drye/ and of a greater heat thẽ the walnut and haſel nut be of. Auerroes wryteth ỹ fiſtickes ar temperatly dry and hote/and ỹ they comfort the ſtomack and lyuer of theyr hole ſubſtance/ & ỹ they ar of ỹ nombre of theſe medicines ỹ haue many and grete vertues to help vñ all. Raſes alſo an Arabiane ſayeth that fiſtikes beyng hote/help a woman to hyr lyknes.

Of the peaſe.

AS Dioſcorides deſcribeth not ỹ fabam/ where of he maketh mention and ſheweth the vertues/ſo he nether deſcribeth nether maketh any mention of the Piſi. Wherefore it is as litle meruel that men haue erred in the piſo as well as in the faba. Sum herbaries of Germany hold that cicer anetinum is the piſum of the latines led by thys reſon. Cicer is called in Greke Erebinthos and ỹ piſum of the Latines is called in ſom places of Duchlãd erweiſen/ſo that they gather that/ that the Duch erweyſen cam of the Greke worde ερεβινθος. Other gather euẽ by ſuch an other reſon ỹ ỹ Duche erbs/which is called in Engliſh a peaſe is the eruum of ỹ Latines/& orobus of the Grecianes/ becauſe erbs ſemeth to come ether of eruũ or orobus/ by reſon of ỹ lyknes of ỹ wordes betwene one & an other. But all theſe geſſinges ar but bayn and openly agaynſt the truth/as God willyng I ſhall proue her after. But before I take that mater in hand/I thynk it beſt to ſerche out what old writers haue writen of theyr piſis.

Theophraſt in the ſeuenth book of the hiſtori of plantes/and in ỹ thyrde chapter wryteth that piſum cicercula and cicera/ and ſuch other haue longer leues then the faba. The ſame writeth that piſum/ochros and lathyros

Pisum.

haue a stalck ẏ falleth vpō the grouṅd. Theophrastus also in ẏ fourth booke of the causes of plantes writeth thus of peasen. Pisum is most frayl of all other/ for it is moste subiect vnto mil due/ because it hath many leues/ because it groweth by the grounde/ large and muche rynnyng abrode. For it will fill ẏ hole place/ allthough one sede be set a grete way from an other. And the same is much in danger of colde and freesyng/ because/ it hath a weyk roote. Pliny writyng of other pulses/ speaketh thus of Piso in the xij. chapter of the xviij. booke. The pisum ought to be sowē in places lying against the sonne/ because of all other/ it can leste abyde colde. And therfore in Itali/ and in a roughe ayer/ they sow it not but in the sprynng tyme/ in an easy and louse grounde. There is cicercula a kynd of litle ciches which is not euen/ and full of corners as ẏ pisum is. The coddes of the ciches ar rounde/ other pulses coddes ar long and brode/ after the figure of ẏ sede. The pisum hath coddes after the fashon of a rool that the grounde is playned with all.

Here be all the places that I can fynde at thys tyme in the old writers/ which declare any thyng the forme or fashon of pisi. But first before I bryng in what is my iudgement of the pisi/ I thynck it mete to consule the errores which ar committed in thys pulse piso. First that they erre fowly / that hold that Cicer arietinum in Dioscorides is our comon peasē/ and the pison of the Grekes/ because the Duches erweysen is lyke in sound to erebinthus/ and they that hold that peasē called in som place of Duchelande erbs/ is the eruum of the Latines or orobus of the Grecianes/ because these wordes orobus and eruum ar lyke vnto the Duch worde erbs. It may be easely proued by that it foloweth not/ because a Duche worde soundeth lyke a greke or Latin worde/ that therfore it that the Duche word betokeneth/ that ẏ latine and Greke wordes betokeneth the same. For if that were a good maner of argument/ then carabus/ which soundeth lyke ein krab/ should not be a lobster or eyn mer kreuet/ but a krab/ and vulpes which soundeth lyke vnto ein wolf/ shuld not be a fore/ but a wolf/ where vnto it hath a lyker soūde and name. Cunila shuld not be saueray/ but tyme/ for the hyghe Duche call tyme quendell. Puligium shuld not be pennyriall/ but polium/ because the Duch call pulegium poley.

Now

Now may ye ſe how ſklender the argument is which is fetched out of the lykenes of wordes in diuerſe tonges/except ẏ deſcriptiones and properties do agre alſo therwith. But ẏ the deſcriptiõ and properties of piſi do not agre with Orobus and Erebinthus/ I ſhall eaſely proue it/ by the autorites of the autores aboue reherſed/and with other beſyde them. Erebinthus/ as Theophraſt writeth falleth not vpon the grounde but groweth a ſyde. But the peaſe falleth vpon the ground/therefor erebinthus cã not be piſum. The piſum hath long leues/but Erebinthus hath none/ſuche. Therfor Erebinthus can not be piſum.

Galene writeth de Cicere Arietino/ and de piſo as of ij. diſtinct and diuerſe pulſes/Pliny alſo in one chapter diuideth cicera frõ piſis/ therfore erebinthus which is called in latin cicer is not piſum.

Theophraſt maketh orobum to grow ſydlynges. But all our kyndes of peaſen ar επιγειοκαυλα, that is theyr ſtalkes grow by the grounde/and Galẽ writeth ẏ all the kyndes of orobus/ſauyng the whyte ar playn bitter and taketh not all bitternes away from it vtterly/but maketh it gentler then the other as Theophraſt doth alſo. But all our kyndes of peaſen & all ẏ kyndes of erweyſen or erbſen in Duche/ar playne ſwete/wõut all bitternes. Therfore there can none of our peaſe nether of the Duche erbſen be any kynde of orobus/ ſauyng the whyte/and ẏ (as it is proued before) can not be orobus as one that wrote vpon the Georgikes of Virgil dyd lately teache.

That the moſte part of our comõ peaſen can not be piſum of the old writers/it dothe appere by bothe ẏ deſcriptiones of Theophraſt and Plini. For Theophraſt maketh hys peaſe with a long lefe/& Plini giueth corners vnto hys peaſe. Then when as the comon whyte peaſe is altogether rounde and wõut corners/and the leues of ẏ moſte parte of our comon peaſen ar roũde/ the comon white peaſon and other lyke vnto them in form and faſſhon can not be piſa of the old writers.

The comon gray peaſe with the long leues/which is not round/ but cornered/is ether the piſum of the old writers/ or ellis I know it not all.

The vertues of peaſen out of Galene.

PEaſen of theyr hole ſubſtance haue a certayn lykenes with fabis (which ar called of the moſte parte of learned men and taken for our beanes) and ar after the ſame maner takẽ in that fabe ar. But they differ in theſe two poyntes/ frõ fabis both in that they ar not ſo wyndy/and that they haue not ſuche a ſcowryng nature/& therfore go ſlowlier down throw ẏ belly. Galene in that place where as he writeth of fabis/ſayeth ẏ all thynges which ar fryed want the wyndenes that they had before/but ẏ they ar harder of digeſtion.

Then the perched or burſtled peaſen which ar called in Northumberlãd carlines by Galenis ruel/ar not ſo wyndye as otherwaies dreſſed/& ar harder to be digeſted/allthough they noy not ſo muche with theyr wyndenes.

The phyſiciones of Salern wryte thus of peaſen in theyr booke whiche they wrote vnto the kyng of Englande.

Sunt inflatiua cum pellibus atq; nociua.
Pellibus ablatis ſunt bona piſa ſatis.

That is peaſen with theyr ſkinnes ar wyndy and noyſum/ but when as ẏ ſkynnes ar take away: they ar good inoughe. Thus do they ſay. But for all theyr ſaying/ I will aduiſe all them that haue ether wyndy ſtomackes/ or miltes/ ẏ they vſe not much peaſe at any tyme/ howſoeuer they be dreſſed/ except there be ether anis ſede/ or cumin/ or mynte/ or ſom other ſede or herb of lyke propertie put thereto. Wherefore I muſt nedes commende the honeſt and lerned Phyſicianes who of olde tyme haue taught our cookes to put the pouder of mynte in to peaſe potage/ for that taketh away for the moſte parte the wyndines of the peaſe/ which might els hurt all men diſpoſed vnto any wyndines ether in the milt or ſtomack. The cauſe why I do commend them is/ becauſe they haue don bothe accordyng vnto reaſon and to the learnyng of Galene who wrytyng of peaſen/ and other wyndy meates/ ſayeth ẏ whatſoeuer wyndines is in any kynde of meat/ the ſame may be amended by ſuch herbes as ar hote and make ſubtile and fyne.

Of pitiuſa or pyne ſpourge out of Dioſcorides.

Pitiuſa is iudged to differ in ſpicie or kynde from the cypreſſe ſpourge/ called in latin cyparisſias. Wherefor it is numbred amongeſt ẏ kyndes of tithimales. Pitiuſa (which I name pyne ſpourge) bryngeth furth a ſtalk longer the a cubit/ hauyng many knees or ioyntes. The leues ar ſharp & ſmall lyke vnto the leues of a pyne tre. The floures ar ſmall/ in color purple/ the ſede is brode as a lentil is. The roote is whyte/ thyck/ and full of iuice. Thys ſame is found in ſom places a great buſhe. Hytherto Dioſcorides.

Thys pitiuſa is called of the comon Herbaries and apothecaries eſula maior/ but how ẏ it is called in Engliſhe/ I can not tell/ allthoug it be foũd in many places of Englãd. But leſte it ſhuld be without a name/ I call it pyne ſpourge after the Greke name and lyknes of the leues of it vnto the leues of a pyne tre. It may alſo be called lyneſpourge/ of the lyknes ẏ it hath with linaria. The comon herbaries hold that it is hard to diſcern eſulam from linaria/ and therfore they haue made a verſe whereby a man may learn to diſcern the one from the other/ but the verſe is thys:

Eſula lacteſcit, linaria lac dare neſcit.

Pineſpourge hathe much milck/ which linari lacketh in hyr lefe.

But becauſe linari is alſo lyke the Cypreſſe ſpourge (which is much leſſe then thys is) it wer beſt for the auoydyng of confuſion continually to call pitiuſam pine ſpourge.

The great kynde that Dioſcorides maketh mention of/ haue I ſene in diuerſe places of Germany/ firſt a litle benethe Colen/ by ẏ Rhene ſyde/ and afterward/ beſyde Wormes in high Germany. I haue ſene it diuerſe tymes as hyghe as a man/ and ſomtyme much lõger. Thys herbe may be called in Engliſh ſpourge gyãt/ or merriſh or water ſpourges/ becauſe it groweth only in merriſh and watery groundes.

The vertue of pitiuſa out of Dioſcorides.

Two drammes of pitiuſas rote with mede purgeth/ & ſo doth a dram of the ſede/ & ſo doth a ſpounfull of the ſap made in pilles with flour. Thre drammes of the leues/ may be taken for a purgation.

Of

Plantago maior.

Plantago minor.

Plantago II. minor.

Plantago aquatica.

Here ar two kyndes of plantayn or waybrede the lesse and the greater. The lesse hath narrower leues/lesse and smother/softer and thynner. It hath litle stalkes bowyng to the grounde/full of corners and pale yelowishe floures. The sede is in the top of the stalkes. The greater is larger with brode leues lyke vnto a bete. The stalk in thys kynde is full of corners/somthyng redish of a cubit hyght/set about with small sede from the myddes vnto the top. The rootes ar tender roughe/white/and of the thiknes of a finger. It groweth in myri places in hedges and in moyst places/and the greater is the better. Hyther to Dioscorides.

Besyde these two kindes there ar diuerse mo besyde which may all well be conteyned vnder these/sauyng it that groweth by ẏ see syde only/which semeth to be a seuerall kynde from all the rest. The greatest kynde is called in the South parte of England plantayn or grete plantayn/& in the North countre waybrede or grete weybrede. The lesse kynde is called sharp waybred or sharp plantayn/and in many places rybgrasse. The Duche call the great plantayn breid wegerich/and the lesse Spitzwegerich.

The vertues of bothe the Plantaynes or waybredes out of Dioscorides.

The leues of plantayn/haue a drying pour and byndyng together. wherfore if they be layd to/they ar good for all perillus sores and hard to heale/and suche as draw towarde the common lepre/and for such as ar flowyng or rynnyng and full of foul mater. They stopp also the burstyng out of blood/carbuncles/fretyng sores/crepyng sores/ryght blaynes/or ploukes/& they couer with a skin olde sores & vneuen/and sores all moste vncurable/& they heal vp corners/and hollow sores. They heal also the bytyng of a dog/and burned places/and inflammationes or burnynges/and the inflammationes or apostemes behind the eares and swellynges/hauyng blaynes in them after the colour of brede. They ar good to be layd to hard swellynges or wennes and wateryng of the eyes/with a sore disposed to fistelles/with salt. But the herbe if it be eaten as a wurt in meate/with salt/and vinegre/it is good for the blody flix and the other flix without bloode. It is also geuē sodden in the stede of betes'/with pentilles. It is also geuen to them that haue the dropsey which hath the name of whyte fleme/after the vse of dry thynges/so that the herbe sodden may be taken in the myddes. It is also good to be geuen to them that haue the fallyng siknes/and to them that ar short wynded. The iuice of the leues scoureth sores that ar in the mouthe/if it be oft washed therwith. With Cimolia and whyte lead or cerusse/it healeth the inflammation called saynt Antonies fyre. The same is poured in to the eares for the ach of them/and for the eysore/it is poured in to ẏ ey/and it is menged with ey salues. It is dronken of them with profit/that haue blody goumes/and of them that cast out blood. It is good to be poured in vnder agaynst the blody flix. It is also good to be dronken agaynst the ptisik. It is also good to be layd to agaynst the stranglyng of the mother in woll/

and

and so is it good for a waterish or to moyst mother. The sede also dronken with wyne stoppeth the belly and the spittyng of bloode. The roote sodden stancheth the tuthe ach/ if they be washed there with/and it chowed in the mouthe. The roote and leues ar good against the sores or blisters that ar in the bladder and kydnes/so that they be taken with swete wyne. Som say that thre rootes with thre ciates of wyne with lyke portion of water will help a tertian/& the four rootes help a quartyn. There ar also som ý vse the roote hanged in a band/to dryue away wennes and hard swellynges.

Out of Galene in the vj. book of simple medicines.

PLantayn is of a menged complexion or temperature/ for it hath a certayn colde waterishe thyng/and also a certayn byndyng tartish thyng/the which is erly dry and colde. And therfore it coleth and dryeth/& is in bothe in the second degre from the myddes. But such medicines as cool & bynde/ar good for sores that ar hard to be healed/ for ilshues & in flowynges and rotten humores/ & so ar they good for the blody flix. The roote and sede ar not so cold as the leues ar/but dryer. Aetius confirmeth it that Galene and Dioscorides haue writtē/ and sayeth also thus: The sede is of moste subtil or fyne partes/but the rootes ar of grosser partes. And the leues dryed/get vnto them the pour of subtiler partes/but not so cold as they had before.

When as these be the true vertues & properties of the kyndes of playntayn/it is a folish saying of som vnlearned persones/ which hold stiffly that plantayn drayeth humores out of sores: When as the properties of it/is rather to dryue bak humores/and to dry vp them/that ar flowen to the hurt places/then to drawe any vnto the place. For al such medicines as shal draw/ must haue an hote or warm propertie/and not a colde and dry/as all the kindes of plantayn haue.

Of the Playn tre.

ALthoughe Dioscorides writeth of the vertues of Playn tre/yet he describeth it not. Wherefore very mane in England and Germany haue erred in takyng of diuerse trees for the Playn tre / where of none of them all/was the ryght Playn tre in dede. Sum take ý lynd tre (which I vō many other take for the ryght tilia) for Platano: because it shutteth furth long branches/& bowghes/ and is able to couer a grete numbre of men vnder it. Sum take a tre which semeth to me/to be a kinde of acer/to be Platanum. And that tre is called in Duch Ahorn. That the lynd can not be Platanus/ it may be gathered by diuerse places of Dioscorides/ where as he maketh certayn well knowen herbes lyke to Platano. Dioscorides in the fourth booke and 145. chapter / writeth of ricinus/which we call now in England palma Christi, sayeth that it hath leues/like vnto a Playn tre/but greter/smother and blacker. But the lynd tre hath leues lyke an asp tre / or to som Iuy leues that haue no indentyng or cuttyng/& nothing lyke vnto the leues of palma Christi, which ar cut out after the maner of a mannis hande. Pliny also in the xvj.

booke

Platanus.

booke and xviiij. chapter/writeth that the fyg tre / playn tre/ & bynde / haue greatest leues of all other / therfore seyng that the leues of the lynde tre ar but small in comparyson of these now rehersed and of many other/ it can not be the ryght Platanus or Playn tre. They that hold that the Ahorn tre (which I reken to be only a kynde of acer) is Platanus/grant that it groweth in ỹ hyghest mountaynes that ar som thyng moyste/ amongest the ashe trees. But Theophrastus maketh the Playn tre to grow in merrish groũdes with willowes & by welles and water sydes. And the same writeth thus of the Playn trees naturall place very clerely in the thyrd booke of the Hystory of Plantes/ & in the seuenty chapter. Som trees grow easely & increase with spede/as they that aryse vp by ryuers or waters/as the elm tre/the Playn tre / the water asp / and the wylow tre. Therfore the Platanus and the ahorn tre agre nothyng in theyr naturall place of growing. Both Plini and Theophraste write also that Platanus groweth not naturally in Italy. And Plini writeth that the Playn tre was fetched out of a strange worlde/ only for the shaddowis sake. It is lyke if ahorn had bene Platanus/ and the Italianes had knowen/that it had growen so nere hand them/in Germany/ (as it is very like/they beyng so much & so oft in Germany/dyd know what grew there/) they wold neuer haue sent in to a strange wald to fetche them / seyng they myght haue had it so nere home. They also that describe the ahorn tre/ make it not to haue any such shaddowing boughes and branches as Plini and Theophrast write that the Playn tre hath.

For these and diuerse other lyke causes/ I reken that the tre called in Duche Ahorn or wild asshen/ can not be Platanus. I haue sene the leues of that Platanus that groweth in Italy/and two very yong trees in England which were called there Playn trees. Whose leues in all poyntes were lyke vnto the leues of the Italian Playn tre. And it is doutles that these two trees were ether brought out of Italy / or of som farr countre beyond Italy/where vnto the freres/ monkes and chanones went a pylgrimage.

The vertues of the Playn tre.

The yong leues of the Playn tre/sodden in wyne/ ar good to be layd vnto the eyes to stopp the rynnyng and wateryng of them. They ar also

also good for swellynges/ and inflammationes. The bark sodden in vinegre/is good for the tooth ach/ if the teth be washed therewith. The yong knoppes dronken in wyne/ heal the ỹ bytyng of serpentes. If they be broken and menged with grese/and there of be made an oyntment/heal it that is burnt of fyre. The horynes that cleueth vnto the leues/is perillus both for the eyes and eares also.

Of the herbe called Polium out of Dioscorides.

Polium.

THer ar two kyndes of Polium / the one of the mountaynes which is named teucrion/ and thys is it that is comonly vsed. It is a bushlyng/small/whyte/ and a spanne long/full of sede. It hath in the topp a litle hede lyke a cluster of berries/but that litle and lyke an hory heat. And it hath a strong or greuous smell ioyned w̄ a certayn pleasantnes. The other kynde is more bushy / and not of so strong a smell/and weyker in worckyng. Hyther to Dioscorides.

The first and nobler kinde haue I sene growyng in the mount Appennin / but neuer in England a brode. Therefore I know no Englishe name of it/ but it may be well called after the Greke and Latine name Poly. The second kynde dyd I se (except I be deceyued) a litle from the citi of Cour in the land of Rhetia/ but it grow not so streyght vp/as it that Matthiolus painteth. Pliny geueth vnaduisedly those properties vnto Polio that belong to tripolio. Therfore all studentes had nede to rede hym warely / as bothe here and in many other places/leste he gyue them full cause of error. Here is the reder to be warned that where as it is in ỹ translation of Cornarius palmi altitudine, it is in ỹ Greke σπιθαμίαιον/which Greke worde betokeneth not the length of four fyngers/ as palmus doth/ but a spanne/which conteyneth in it ix. inshes or xij. fingers. Thys thought I necessary to warn the reder of/ leste he leauyng vnto the autorite of Cornarius/shuld thynk that Poly shuld be no hygher then iij. ynches or four fyngres long/as palmus moste comonly in all good autores that I haue red dothe signify/ sauyng in a place or ij. of Pliny/ which seme to agre with the iudgement of Cornarius.

Rede Agricolam de ponderibus & mēsuris.

The

Of the herbe called Polygala or milk lentill.

The vertues of Poly out of Dioscorides.

THe broth of the herbe dronken/ healeth the stingyng of serpentes/ them that haue the dropsey and the iaundes/ and also them that ar greued in the milt/ so that it be vsed with vinegre. It vereth the stomack/ and ingendreth the hedach. It loseth the belly/ and bryngeth down floures. If it be strowed vpon the grounde/ or if it be burned/ and made to smooke/ it dryueth away serpentes. If it be layd to emplaster wyse/ it byndeth woundes together. Poly by the reson of hys bitternes/ as Galene writeth/ & because he is metely sharp/ delyuereth all inwarde partes from stoppyng. When as it is grene as the same Galene writeth/ it ioyneth together great woundes/ & specially the bussh kynde. When as it is dryed/ it will heale old sores very hard to be healed. But the lesse kynde is for ỹ purpose more effectuus or stronger in worckyng. The lesse Poly/ which we vse in preseruatiues and triacles/ is sharper and bitterer then the greter is. So that it dryeth in the thyrde degre/ and heateth fully out in the second degre.

Of the herbe called Polygala or milk lentill.

POlygala/ sayeth Dioscorides/ is a bushling/ a span long/ and hath leues after the fassion of lentill leues/ with a taste somthyng byndyng & tarte. Dioscorides writeth no more of Polygala. The herbe ỹ I take for Polygala/ is a very short herbe/ and it groweth in woddes and in wilde places/ and in hedges beside woddes/ and in laynes: the flour is in som places purple/ and in other places allmost white. Allthoughe I haue sene thys herbe oft in Englād/ yet could I neuer heare of any man the name of it. It may be called vntill we fynde a better name/ milke lentill/ because it hath leues lyke lentilles/ and the propertie to make muche milk.

The vertues of Polygala.

DIoscorides reherseth no other vertue of Polygala/ sauing that it maketh much milke. And Galene writeth not muche more of it. For he wryteth only thys of it. Polygalon leues ar a litle byndyng. They seme to make milk/ if it were dronken. Therfore hete and moysture must bere the chefe ruel in it. Paule hath nothyng of thys herbe but it that Dioscorides and Galene wrote before hym. Nether fynde I any more of it in Plini/ then is written in Dioscorides.

Of knot gras or swyne gras, and of the medow schauigras, out of Dioscorides.

DIoscorides maketh ij. kyndes of Polygonum. The one he calleth the male/ and the other he calleth the female. Polygonum the male (sayeth he) is an herbe that hath tēdre branches and soft set about with litle knees or knoppes about the ioyntes/ and they krepe vpon the ground like gras. The leues ar like rue/ but they ar longer & softer. It hath sede beside euery lefe/ wherof it is called the male. The flour is whyte or pur-

Polygonum I.

Polygonum II.

or purple. Polygonum the female is a litle buſhling or buſſhy herbe/ hauyng but one ſtalk/tendre and lyke vnto a rede/and it hath many knoppy ioyntes called of ſom men knees / one beyng allwayes ſtopped into an other/ after the maner of a trumpet. And it hath certayn thynges about the ioyntes/ goyng round about/lyke vnto the leues of a Pyne tre. The root is nothyng worth. It groweth in watery places. the boot

The former kynde is named in Greke πολυγονον αρρεν, in Latin Poligonũ mas or ſanguinalis, in Duch Wegbret/in Engliſh knotgraſs or Swynegraſſe.

The female is called in Greke Polygonon θηλυ/ in Latin Polygonũ fœmina/ in Engliſhe litle ſhaue graſſe or medow ſhauegraſſe / becauſe it groweth much in moyſt and merriſh medowes.

The vertues of knot graſſe out of Dioſcorides.

THe iuice of knotgraſſe/ if it be dronken/ hath a byndyng and a coolyng propertie. It is good for them that ſpit blood / and for the flix and for ſuch as choler burſteth out of/both aboue and beneth. It is good for the ſtrangurian / for it doth manifeſtly bryng furth water. It is good to be dronken with wyne/agaynſt the bytyng of venemus beſtes. It is alſo good to be taken agaynſt the fittes of agues an hour before theyr cõmyng. If it be layd to it well/ſtopp the iſſhues of weomen. It is good to be

put in agaynſt the rynnyng & mattery eares. It is excellently good agaynſt the ſozes of the pꝛiuites/ if it be ſodden with wyne and hony. The leues ar good to be layde to foꝛ the burnyng of the ſtomack foꝛ caſtyng out of blood/ foꝛ crepyng ſozes/foꝛ hote inflammationes called ſaynt Antonies fyre / oꝛ of ſom other the wilde fyre/foꝛ impoſtemes and ſwellynges and grene woundes. The ſemall which I call medo'w ſhauegraſſe/hath a byndyng poure & coolyng/and it is good foꝛ all that the other kynde is good foꝛ/but it is in all poyntes weyker. Galene beſyde theſe pꝛoperties/ that Dioſcoꝛides geueth vnto Polygono/aſſygneth alſo theſe ẏ folow here after. As knotgraſſe hath a certayn byndyng/ ſo doth a wateriſh coldnes ber the cheſe ruel in it. So that it is in ẏ ſecond degre colde/ oꝛ allmoſte in the begynnyng of the thyꝛde degre. It is good to make a repercuſſiue oꝛ backdꝛyuyng medicine of it/to dꝛyue bak agayn ſuch humoꝛes as flow vnto any place.

Of the herbe called Polygonatum or ſcala cæli.

Polygonaton. Polyganatum anguſtifolium.

POlygonaton groweth in hylles oꝛ mountaynes. It is a buſhe moꝛe then a cubit hyghe/it hath leues lyke a bay tre/but bꝛoder and ſmother/ which in taſte hath a certayn thyng lyke a quince/ oꝛ pomgranat. Foꝛ they ſend furth a certayn byndyng. There ar whyte floures about the out ſpꝛynges of euery lefe/

mo in

mo in nombre then the leues ar/ if ye begin to tell from the roote. It hath a whyte roote/soft/long full of knees or oyntes/coughe (as som translate thys worde δασειαν) or thyk well compact together/(as other turn the same worde) and it hath a greuous smell/it is about an ynche thick.

Thys herbe is well knowen bothe in England/and in Germany. It is called in English scala celi. The Duchmen call it Weisz wurtz/ the herbaries calle it sigillum Salomonis. It were better to call it by an English name taken out of Duch (from whence our English sprang first) whyte wurt then scala celi/ for so shall men lern better to know it/and to remembre the name of it.

The properties of Polygonatum *or whyte wurt.*

IT is very good for woundes and to scour away spottes and frekles/out of ones face. Som vse to make ashes of the root of thys herbe and to make ley of it/for to scour away frekles out of the face.

Of Asp, and kyndes of Popler.

populus I. Populus II.

DIoscorides maketh but two kyndes of Populus / that is the whyte and the blak. But Theophrast/and Pliny/make thre kindes/ Dioscorides and Theophrast call populum nigram μελαινα, and populum albam λευκην. But in Theophrast is ther yet an other

kynde called in Greke κερκις of hym. But why that it hath that name/ I can not perfitly perceyue/ κερκις is as much to say in Latin as Radius/ which betokeneth in our speche a beam/ a spoke in a whele/ the lesse bone in a mannis arm and a weuers instrument named a shittel. But I se no cause that κερκις the thyrde popler/ shuld haue hys name of any of these. But if that ther had bene in the stede of κερκις κεκερ or κεκρις, (which word it is possible that it hath ones bene in the text of Theophrast/ and afterward changed by som writer into κερκις) it were easye to tell/ of what properti it were called κεκερ. For κεκερ in Greke is as much to say in Englishe/ a spytefull noyse and κερκω in Greke is/ sound agayn. Therfore/ if ỹ worde had bene κερκη to ỹ thyrde kinde of popier shuld haue had the name of soundyng or of makyng of a noysum noyse. Whiche propertie Pliny in diuerses places geueth vnto the popler tre/ and we se that in ỹ wod popler/ that it hath leues euer trymbling and mouyng/ & vō in but a small wynde crackyng. Theodore Gaza the translator of Theophrast/ out of Greke in to Latin/ turneth kerkin in to populum alpinam, that is an asp or popler of the mountaynes/ called the alpes. Pliny called thys thyrde kynde populum lybicam/ wher of I intend to intreat here after.

Of the kyndes of poplers out of Theophrast.

The whyte popler/ and the blak/ ar of one fasshone/ they grow ryght vp bothe. But the blak popler is longer and smother. They ar bothe like in figure of lefe/ They haue also bothe white wod/ when as they ar cut down κερκις or populus alpina/ is not vnlyke vnto the whyte popler/ bothe in bygnes and by ỹ it spredeth abrode with white boughes. It hath the lefe of an Iuy/ but in the one half with out a corner/ on the other side a long corner/ goyng to a sharpnes/ with one color allmoste both vpon the ouer parte and nether parte also. It hath a long footstalk and small/ & therfore it is not ryght out/ but bowyng in. The bark is rougher then the white poplers bark is/ and more scabbed/ as the bark of αχερς is/ whiche Theodore turneth a wilde pyne.

Thus writeth Theophrast in the thyrd booke de historia plantarum and in the xiiij. chapter. And in the xvj. chapter of the kirst booke de historia plantarū he writeth thus of the whyte popler/ and not generally of euery popler (as Gaza translating λευκην not very well/ populum with out any puttyng to of whyte or blak doth.) The leues (sayethe he) in all other trees ar in all poyntes lyke them selues/ but the leues of the whyte aspe/ of the Iuy tre/ and of palma Christi/ ar not lyke them selues/ that is they haue som tyme one fasshon of leues/ and som tyme an other fasshon. For when as they ar yong/ they ar rounde/ but when they ar olde/ they grow in to corners. But it is not so with the Iuy. For the Iuy whilse it is yong/ hath more cornered leues/ and when it commeth to perfit age/ then ar the leues rounder. And thys propertie belongeth seuerally to the olyue tre to the lynde/ and to the whyte popler tre/ for they turn downe theyr vpper partes by and by after solstitium (whyche is after Aetius/ the xxv. of Juny & after Pliny the xxiij. of Juny) and by that token the Husbaunen know that the solstitium of sommer is past. Theophrast writeth in diuerse places that the poplers grow by water sides/ and in moyst places/ as the noble Poet Virgil doth also.

Out

Out of Pliny.

THere ar thre kyndes of Populus/ the whyte/ the blak/ and it that is called lybica/ which is leste and blackest in the lefe / and moste commended of all other/ for beryng of todestooles (or as the Northumberlanders call them) bruches. The white hathe a lefe of two colores/ white aboue (which sayng of Pliny is not true vntill the solstitiū be past for a fore that tyme/ the vpper parte is grene) and the vnder parte is grene. The rest that Pliny wryteth of the poplers / sauyng where as he taketh any thyng out of Theophrast is not worthy the wrytyng.

Populus nigra which is called in Greke αιγειρος, and in Italian Pioppo nero/ in Frence du tremble or Peplеur/ in Duche Aspen / is not so comon in England/ as it is in Italy & hyghe Germany. The Populus is called with vs by two names / som call it a Poppler/ and other an Asp or an esp tre. But not euery tre in England called Popler or Esp/ is the ryght Populus nigra. For it that groweth in the hylles and dry woddes both in England & Germany/ is not the Populus nigra, but rather kerkis or Populus alpina, of Theophrast/ or populus lybica in Pliny. For bothe Theophrast and Virgil appoynte the water sydes & merrishe groundes vnto populo nigræ. The popler/ also that groweth in the woddes of England (if my memory fale me not) haue no such blak tagges as the blak popler hath / which groweth in Germany by the rene syde/ hard by the city called Lauterburgh. Pliny also reckeneth the popler amongest the other trees whiche haue curled veynes in these wordes. Tarde illæ senescunt quarum crispa materies, vt acer, palma, populus. That is those trees ar long in commyng to age/ whose wod or tymbre/ is curled/ as the maple tre/ the date tre/ and the popler tre. Hyther to Pliny.

I haue sene in Germany many well fauored thynges perteynyng vnto houshold stuff made of the blak popler/ which groweth by the water sydes/ as spownes/ tables/ dores and chistes/ with a meruelus fyne curled grayn/ and pleasant to looke to. But the wod of our comon popler is nothyng lyke vnto it that I haue spoken of/ for it hath no such grayn or curlyng/ therfore it is not ỳ ryght blak popler of Pliny and Theophrast. Therefore it were beste to calle populum nigram a blak popler or a blak asp/ or a water asp/ and not by thys word popler/ or asp alone.

As touchyng the whyte Asp / I remembre not that euer I saw it in any place of England. But I haue sene it in great plentye in Italy by the ryuer sede of Padus/ where as it is called albera/ and in hyghe Germany by the rene syde/ where as it is called saurbaum. If it be found in England/ it may be called a whyte Asp or a whyte popler/ because the vndersyde of the lefe is as whyte as any paper. The whyte Asp differeth not only from the blak in the whytenes of the one syde of the lefe / but also in the form of the lefe. For the whyte Asp hath a lefe somthyng indented or cut after the maner of palma Christi. But if any man cast agaynst me/ it that Theophrast writeth of bothe the poplers in the 14. chapter of the thyrde book de historia plantarum. το δε σχημα των φυλλων παρομοιον. That is the figure or fasshon of the lefe is lyke: I answer that thys lyknes is only when as the leues com first furth / and not afterwardes / for if they shuld be lyke afterwarde / then shuld Theophrast be contrary vnto hym self/ who in the

first book de historia plantarum, and in the xvj. chapter writeth these wordes: της δε λευκης, και ἡ του κιττωμ, και του καλομενου κροτωνος φυλλα ανόμοια, πλειτεροσχημονα, τα μεν γαρ νεα περιφερη, τα δε παλαιοτερα γωνοειδη. The leues of the whyte popler of the Iuy and of it that is called palma Christi, ar vnlyke and diuerse in figure. For when as they ar yong they ar round/ but when as they ar older they haue corners/there may ye se playnly that the leues of the whyte popler when as they ar old/ ar cornered. Which thyng if it be true as I haue sufficiently proued to be so/ thē erre they very much and gyue other occasion of error/ which set out in theyr herballes the whyte popler with a round lefe without any corners at all.

The thyrde kynde of popler which is called of Theophrast κερκις or as I gesse rather κικερ, and translated of Gaza populus alpina, and named of Plíny populus lybica, is our comon asp in England/ or ellis I know not what it is. The causes that make me to thynke that our comon asp is populus lybica in Plíny/ and populus montana in Theophrast ar these: First bothe the lyknes of leues that it hath with the blak popler and in many other so resembleth the other poplers/ that I thynke that there is no man that hath sene the other two kindes of popler/ that wil deny but that thys is a kinde of popler. Then when as it is nether the first kinde nor the seconde/ it is very lyke that it is the thyrde kynde when as no other tre can be founde as yet for the thyrde kinde. Theodor Gaza being a man of much reding/ wold not cal thys kinde populum alpinam except ether som reson or autoritie that he had red/ had moued hym therto. Then when as thys comon asp tre is much in hyghe mountaynes/ he semeth in calling the thyrd kynde of the popler populum alpinam, to meane that Theophrast vnderstādeth by κερκις that popler that groweth in hylles and mountaynes. Then when as the comon asp groweth in such places/ it is lyke that our comon asp shuld be kerkis/ the thyrde kynde of Populus. Theophrast maketh the thyrde kynde/ lyke vnto the white popler in bygnes and in spredyng abrode of boughes/ whych two thynges may be found in our comon asp with the scabbednes of the bark in old trees/ except my memory fale/ may also be founde: but as touchyng the propertie that he geueth vnto the foot stalke of κερκις/ I am sure agreeth wel with our comon asp tre. But whether the leues that Theophrast geueth vnto hys κερκις ar agreyng with ẏ leues of our asp or no/ I leue that to be iudged of them that ar learned/ but I dowt som thyng that they do not in all poyntes wel agre/ or ellis I durst geue sentence that our comon asp were there κερκις in Theophrast. But though it be not κερκις of Theophrast/ it semeth vnto me that it may well be the thyrde kynd of Populus in Plíny which he called populum lybicam. Plíny maketh one kynde of Populus to grow in the mountaynes and that is nether the whyte nor the blak/ wherfore it semeth that it is thē the thyrde kynde of populus. Plíny also maketh hys thyrde kynde of populus to haue grete todestoles growyng vpon it/ and he maketh the pople tre to haue a trymblyng foot stalke and leues one crackyng agaynst an other. Then when as the comon popler hath these properties more then any other popler tre hath/ it is very lyke that it shuld be the thyrde kynde of populus/ which he called populum lybicam.

The vertues and complexiones of the Popler or asp trees.

Diuerse

Diuerse men ar of diuerse iudgementes/concernyng the degre and complexion of the blak popler. For diuerse reken it hote in the thyrde degre/and other reken it hote only in the first degre. And som holde that it is playn coolde and nothyng hote at all. Aetius after the translation of Cornarius sayeth that it is hote in the thyrde degre. And in som textes/ Galene maketh it also hote in the thyrde degre. But in the best greke textes and translationes that we now haue/it is reken̄d to be hote/only in the first degre. The wordes of the translatores of Galene ar these: Aegyri flores facultate quidem sunt in primo recessu à temperatis. Sed & resina eius floribus similem facultatem obtinet,atq; etiam calidiorem. Then when as al these autores make ẏ blak popler hotē:som in one degre/and som in an other:if sufficient autoryte of ancient wryters may confute any man/then is Amatus Lusitanus cōfuted/by the autorite of the fore named autores where as he holdeth stifli that the blak popler is cold. These by the wordes of Amatus/lest any man shuld thynk that I repore falsely of hym vnguentum populeum, prope tertium gradum frigiditatis, à doctissimis iudicatur. Proinde populum frigidam vel saltem non calidam esse necessarium est. And a litle after he alledgeth Galene/ Paul and Constantinus/which write that the popler is but hote in the first degre. And whē as he hath alledged theyr autorites/he maketh thys vnhede full consequent. Natura ipsa arboris,& proprietates,satis iudicāt calidam non esse, quibus magis credere debemus quàm omnibus de ea hucusq; scribētibus. And afterward he maketh an other conclusion of these forecited autores & properties. Itaque populum ad frigiditatem potius quàm ad caliditatem inclinare in confesso est. Now because som take hym for a man of grete autorite/and worthy credit/leste men shulde be led from the truth by hym/and the opinion that they haue of hys learnyng/I will assay if I can for the defence of the truthe cōfute hys resones where with he goeth about to proue agaynst the autorite of the noble wryters/whom I haue before rehersed/ that the blak popler is cold/or at the leste not hote. Hys first argument is thys/ populeum is iudged of the most learned men to be colde about the thyrde degre/ergo the popler is colde. Thys argument is not good/because a lytle portion of an hote thyng may go in to a colde composion/to lead the colde medicines to the diseased places/or to correct or tempere the vehemencie of vnholsum cold sumples/and yet it is not therfore necessari that the hote medicine shuld be colde for beyng mēged with many cold medicines. Nether is it necessari that the cold composition shuld be made hote with a small portion of an hote simple medicine. If he had reasoned thus:the best learned men iudge/ that the popler is cold about the thyrde degre/ ergo they erre that hold that ẏ popler is hote/had bene a good argument. But thē wold I haue denyed his antecedent/& haue sayd/that Galene/Aetius/Paulus/Oribasius/Serapio & Auicenna/ wer better learned then euer they wer that hold that the popler is so cold. For it is a false fallacie and a sophisticall argument to argue from a parte to the hole. As thus there is sum parte of the horse is whyte/ ergo ẏ horse is whyte or all whyte. And euen such argument is thys. If populus were hote then shuld populeum be hote:but it is cold/ ergo populus is cold. When as ther go in to the oyntmēt populeum only xviij. vnces of the pople budes/ there entre in xxviij. vnces of all very cold herbes/ which by many

vnces ouercom the weike hete of the popler buddes/ and so abyde cold still/ namely when as the poplers hete/is but in the first degre/ and the coldnes of the other/is cold for the moste parte of them all in the second or thyrde degre/and som of them be colde almost in the fourthe degre. And therefore it followeth not. Populeum is veri colde/ergo populus which is a parte of it is also colde. But thys is one great cause of his erroz/that he dyd not consydre/ that learned men did put sumtymes sum portiones of hote simples in to medicines that take ache away/ not to make the hole composition hote/ but to conuey the other colde simples into ꝑ groūd of ꝑ diseased places. Whiche thyng Galene teacheth in the ix. booke of the compositiō of medicines after the places/ in these wordes. Ex opij & hyosciami mixtura, somnum soporiferum, & sensitiuæ partis stuporem inducere voluit. Quo verò citius distribuerentur, & totum affectarum partium profundum penetrarent: calefacientia admiscuit, pyrethrū, euphorbium & piper, quæ nocentes humores discutere possint, & extergere viscosos, & secare crassos, & ventosos flatus, attenuare. Then were not the poplers buddes put in/ to make the hole medicine/called populeū hote or colde/ but for thys purpose now rehersed. Hys secōd argumēt goeth furthe thus. Galene/Paulus and Constantinus wryte that the popler is but hote in the first degre/ergo it is colde or not hote: but thys argument is so vnlearnedly made/that it nedeth but small confutatiō. When as he ought by good logike to haue resoned/the olde wryters hold that populus nigra is hote in the firste degre/ ergo it is hote/and in nowyse colde. For to be hote in the first degre/is to be one degre stop or order departed from it that istemperat or colde. And therfore Galene wrytyng of ꝑ heatē of thys tre/sayeth in these expressed wordes. The floures of the blak popler ar hote in worckyng/in the first departyng or goyng away/or degre from temperat symples/that is to say from such as ar in a meane tẽpre betwene hote and colde. Therefor/ seynge that he maketh hys conclusion/contrari vnto hys antecedent/ that is an hote antecedent/ & a cold consequent/his argument is worthy to be refused.

Hys thyrde argument is thys: The popler tre hathe nether any notable smell nor taste in it/where by it may be iudged to be hote/ergo it is no wyse hote. Here I deny hys antecedent or ground of hys argument/and I take wytnes of all learned men that haue tasted and smelled of the yōg buddes of the blak popler/ wheter they haue very pleasant smell and an hote taste or no. I answer that the popler buddes/ which I haue tasted and examined/both in England/Germany and Italy/ar hote/ and that the gum that commeth furth of the endes of buddes/is hote about the secōd degre/& thys shall any mā that will try it/fynde true/namely at the first commyng furth of the buddes/about the myddes of marche/& in sum contrees soner. Therefore for all the saynges and argumentes of Amatus/ ꝑ blak popler abydeth still hote in the first degre at the leste.

Cornarius perceyuyng that the blak popler was so hote: he thought it beste to take the knoppes of ꝑ whyte popler. But whether he cōselled ryght or otherwayes/ if we had Nicolaum Alexandrinum in Greke/we shulde easely iudge. For the Grecianes haue not one Greke worde to betokē both the poplers/but they call the blak asp αιγειρος and the withe λευκην. I wold wish both for thys cause and for diuerse other that they that fynde any old Greke examples or copies of old autores/and intend to translate them/that they

they shuld as well set out and cause to be printed the Greke textes as they? own translationes/ for so myght men the better examin they? translationes/ and the studiouse youthe by comparyng of thē together/ myght profit much more in ? greke tong and practicioners myght be more bold to work accordyng to it that they haue translated.

The vertues of the popler out of Dioscorides.

THe leues of the blak asp/ ar good to be layde to with vinegre vpon the places that ar vexed with the gout. The roslin that cōmeth out of the popler/ is mēged oft tymes with softenyng and souplyng emplasters. The sede is good to be dronken w̄ vinegre of them that haue the fallyng sykues. An vnce of the bark of the whyte popler dronkē/is good for the sciatica and the stranguria. The iuice of the leues of the whyte popler poured in to the eares/is good for they? ach. The rotīd pilles which com furth at ? buddyng tyme/broken and layde to with honye hele the dullnes of the eyspght.

Of the kyndes of lekes.

Porrum capitatum.

POrrum is named in Greke πρασον, in English a leke/in Duche ein lauch/in Frēch porrean. Dioscorides maketh mention but of two kyndes of lekes/and that in ij. diuerse chapters. But Plini maketh thre kyndes/ & Theophrast maketh mention of one kynde of leke/ whiche is nether κεφαλοτον nor αμπελο-πρασον. Wherefor by Theophrast also there ar iij. kyndes of lekes. The first kynde named in Greke πρασον κεφαλοτον, in Latin porrum capitatum/is called in English a leke/without any addition/in Duch eyn lauch. The second kynde is called porrum sectiuum in Latin/and in Greke πρασον κειρομενον, as som writers haue taught/and it is called in English a Frēche leke. [I neuer saw thys kynd sauyng only in Englande.] The thyrde kynde is called of ? grecianes αμπελεπρασον in Latin euen so/ because they haue no other name/ it myght be called porrum vineale. The Duch men call it wild lauch/it may be called in English wilde leke. I neuer saw farer wilde lekes in all my lyfe then I saw in the sedes about Wormes in hygh Germany. For they were much larger in tye leues and greater heded then they were that I saw about Bon.

Porrum sectiuum

The

The moste parte of the writers of herballes in Germany/teach that our fine which they call schnit lauch/is porrū satiuum. But they ar all farr deceyued for theyr schnitlauch is gethium/which is numbred of Plini amongest the kyndes of vnyones/and is therfore no kynde of leke. For as all the kyndes of vniones haue round holow leues:so all the kyndes of lekes/haue open leues bowyng in agayn from/as it wer a rydge/or bak/ porra sectiua as Plini writeth haue litle crestes in theyr leues/and he sayeth that they dif fer only from other lekes/in the maner of dressyng and settyng/and therfore he sayeth/if thow will haue thy lekes/sectiua/ sow thē thicker together out of thys place of Plini. I gather that of one kynd of leke sede/may com both capitulꝫ & sectiua porra. But there is no kynde of ryght lekes sede whych will bryng furth sines or schnitlauch after what soeuer fashon ye sow or sett it. Therefore seyng that our sine hath nether the leues of porri sectiui/ nether groweth of the sede of any leke/it can not be any kynde of leke/ although ẏ Duche name of schnitlauch draweth nere vnto ẏ name of porri sectiui. Theophrast also semeth to make mention of porri sectiui in the vij. booke de historia plantarum,in the second chapter in thes wordes after the translation of Gaza. Gethium (that is a syne) sprygeth from the syde and the leke/ brygeth furthe also from the syde benethe as it wer a round knoppy hede from whence the leues sprygout/but they sprygnot out butill the stalk be withered and the sede be taken away. And because theyr hedes ar litle worthe/ therfore men gather them not to dry thē / and therfore they ar neuer sowen. Thus far Theophrast. It appereth that Theophrast speaketh here not of ẏ comon leke which is called porrum capitatum for that is sowen/& groweth of the sede/and ether neuer or seldum out the towarpynges/ that grow lyke litle knoppes/out of the rootes/ but ẏ porro sectiuo which groweth by pulyng away & settyng more comonly then by sowyng. Thys porrū sectiuum which is called in English a French leke for the moste part allwayes groweth of settyng and not of sowyng. But I thynk if mē wold let theyr leues and stalkes grow furth / and wold not cut thē/and wold set thynner: that they wold bryng furth sede and wold grow of ẏ sede as other lekes do. But thē wold they grow out of kynde/and shuld be no more festiua porra/except they wer afterward cut & set thyk to gether as Plini whome I haue aboue rehersed/teacheth there ryght playnly. By these places and resones/ that I haue sufficiently proued that our sinet called in Duche schnitlauch is not porrum satiuum but gethium.

The vertues of the lekes first of Dioscorides.

The heded leke/that is our comon leke/bredeth wynde/ & euel iuice/and maketh heup dremes. It stereth a mā to make water/and it is good for the belly (to louse it as som vnderstand Dioscorides.) It maketh fyne but it dulleth the syght/ it draweth doun flowres. It hurteth the blader ẏ hath ẏ skin of/ & the kydnees. If it be sodden with a ptisan and receyued with meat:it will bryng out those thynges that stick fast in the breste. But the ouermost busshy toppes of the leues sodden with see water/and vinegre/ar good to sit ouer for the stoppyng and hardnes of ẏ mother. If ye will sethe a leke in two waters and afterwarde stepe it/in cold water/ it will be swete

and

and lesse wyndye then it wase before. The sede is sharper or more bytyng/& it hat a certayn byndyng poure. Wherefore the iuice of it w̄ vinegre stoppeth bloode/and specialli it that commeth furth of ẏ nose if Frankincense or the fine flour of it be menged therewith. It stereth vp also the lust of a mānis body. And it is vsed agaynst all the diseases of the breste/licked in w̄ hony after the maner of an electuari. It is also good against the ptisik/ whē it is taken in meate. It scoureth also the wynde pype. But if it be eaten/it dulleth the syght and hurteth ẏ stomack. The iuice dronken with hony is good against ẏ bytyng of venemus bestes. Ye & the lyke layd to it self is good for the same purpose. The iuice of the leke poured in to the ear with vinegre/ & frankincense/& milk or rose oyle/healeth the ach & soundyng there of. The leues layd to w̄ sumach of the kitchin/ take away baros (that is litle harde swelled lumpes in the face) and epinictidas (that is/ wheles that com out on ẏ night/which somtyme beyng rede/if they be broken put furth blodi mater/If they be layde to w̄ salt/they bryngе away the crustes of sores. Two drammes of the sede with lyke weyght of myrtill berryes/ if they be dronkē they ar good for the casting out of blod of the breste. The wild leke or wynyard leke / is more hurtfull for ẏ stomack them the comō leke. But it heteth more/and stereth a mā more to make water. It bryngeth also doun floures. And the vse of it is good for them that ar bitten of venemus beastes.

Out of Simeon Sethi.

THe leke is hote & dry in the first degre as Symeon Sethy wryteth/but I reken that it is hote at the leste in the seconde degre because it hath such vertues and worekyng as one ẏ is but hote in the first degre can not haue. And as many as ar folowers of Galenes learnyng in the boke of simple medicines/ as soun as euer they taste of ẏ leues or sede/ will iudge ẏ ẏ leke is ether hote in ẏ thyrde degre allmoste/ or at the leste in ẏ secōde in ẏ atremite. Besyde ẏ properties ẏ Dioscorides geueth vnto ẏ leke/Symeon writeth ẏ it maketh & hede ach/ hurteth ẏ liuer/ & ẏ it is good for ẏ emrodes/ & for such as haue colde stomackes. And Galene generally writyng of vnyones & lekes/ & of all suche hote herbes counselleth all thē ẏ ar of hote nature to auoyde suche/& ẏ they ar only good for them that haue colde waterish humores or toughe/or clammy humores in theyr stomackes.

Out of Aetius.

THe heded lekes ar of a sharp taste as vnyones ar. By reson where of/they heat the body/and make thin or breke grosse humores and cut in peces toughe humores. They purge ẏ blader/ Paulus Egineta techeth ẏ the sede of the leke is vsed to be put in medicines for ẏ kydnees.

Out of Plini.

THe porrum sectiuum stancheth blod in ẏ nose / if ye breke the leke and meng it with gall or mynte/if ye stop the nose thrilles therwith. The iuice of the leke takē with weomēs milke/ stoppeth the isshue that commeth/when a woman hath had hyr byrth before hyr tymē. The leues ar good for burnyng if they be layd to. So ar they good for the diseases of the eares with a gotis gall or lyke portion of honied wyne. Thys leke is also good for

the

the iaundes/and for the dropsey. The iuice take in the mesure of an acetable that is about two vnces and an halfe with hony/scowreth the mother. It quencheth thurst/and dryueth away dronkennes and softeneth ỹ belly. The great heded leke is stronger for all these purposes. The vse of lekes is good for thẽ that wolde haue chylder. It is also good for the clerenes of the voice/ taken with a ptisan/or if it bẽ taken euery other day raw/ in the mornyng fastyng. The lekes hedes twyse soddẽ/and the water changed/ stop ỹ belly.

Out of the Arabianes.

The leke bryngeth weomẽ theyr sykenes/ and scoureth ỹ breste/ and taketh away sour belchynges/ and softeneth the belly. The leke destroyeth the tethe/ and the goumes. The leke of a naturall propertie is good for a moyst & slymie mother. The sede of the leke is good to make a perfume of/to perfume the fundament therwith agaynst fistulas that ar in it.

Of Porcellayn.

Portulaca, Portulaca agrestis.

Porcellayn is named in Greke andrachne/ in Latin/ Portulaca/ in Duch pursel of bursell. There ar two kyndes of porcellayn. The one is the comẽ porcellayn that groweth in gardines wt the brode leues.

The

The other groweth wilde in the wynyardes of Germany. They ar both so well knowen in all countrees that they nede no further description.

The vertues of porcellayn out of Dioscorides.

POrcellayn hathe a byndyng pour. If it be layd to emplaster wyse with percheth barlei/it is good for the hedeach/ and for the burnynge heate of the eyes/and for other inflammationes and for the heat of the stomacke/ and for the erysypelate called of som/saynt Antonies fyre. It healeth the payn of ỳ bladder. The same if it be chowed after the maner of meat helpeth the teth/when as they ar an edged/ the heat of the stomack guttes/ and it stilleth the flowyng. It healeth the fretynges or exulcerationes of the kydnes and bladder. And it quencheth the outragius desyre to the lust of the body. So is the iuice also good if it be dronken in agues. It is also good for round wormes and agaynst the spittyng of blode/ and the blody flix/and the emrodes/and the burstyng out of blode/if it be much sodden. It is also good agaynst the bytyng of a venemus beast/called seps not vnlike vnto it that is called in the north parte of Englād a swyfte. It is very good to be menged withe eymedicines. Men vse to pour it in/agaynst the flyx of the guttes and the gnawyng or fretyng of the moother. Mē vse also to pour it vpō the hede for ỳ hede ach/that cummeth of hete/ with rose oyle or other comon oyle. It is good also to rub the hed therwith & with wyne agaynste the ploukes or blaynes that ar in the hede. It is good to be layd vnto rotten woundes that ar num with perched barley.

Out of Galene

POrcellayn is of a moyst and colde complexion where vnto is ioyned a litle tartnes. And therefore it dryueth bak flowynges of humores/ and specially such as ar cholerik and hote. Besyde that it changeth thē/ and turneth them in to an other qualite/ colyng wonderfully. For it is in the thyrde degre or departyng from medicines of mean and temperat complexion/ coolyng: & it is moyste in the second degre. By reson where of it helpeth thē that haue a great burnyng heat/if it be layd vpon ỳ stomack/and also ouer all the places about ỳ mydriff/specially in consumyng agues which ar called hectice. The iuice is much stronger then the rest of the herbe. Galene in an other book that he wrote de alimentorum facultatibus/ writeth that allthough som vse porcellayn as a meat/that it is but of very small norishment/and ỳ iuice that commeth of it is moyst colde and clammy.

Out of Pliny.

PPorcellayn restreyneth the poyson of venemus arrowes of the serpētes/ also called hemorrhoydes/and of them that ar called prestores: if it be taken in meat. And if it be layde vpon the wound/it draweth the poyson out. When as they can not be gotten/ the sede is as good to to be vsed as it. It withstandeth the vnholsommes of waters. It healeth sores if it be chowed with hony and layde to. And so is it good to be layde vpon yong childers hedes and vpon ỳ nauelles ỳ go to farr out. If it be chowed raw/it helpeth

the sores of the mouthe and ỹ swellynges of the goumes. It is also good for the tuth ache. It is good to kasten lousse tethe. It streyngtheneth the iuice/& dryueth thyrst away. It swageth the ach of the nek with lyke quantite of a gall and lynt sede. The sede soddē w̄ hony is good agaynst the short wynde. When it is taken in sallates/it streyngtheneth the stomack. Porcellayn is good to swage the ache of woundes with oyle and perched barley. It softeneth the hardnes of the synewes. It dryueth away the vnclene dremes of Veneri. Plini writeth also that a certayn noble man by wearyng of ỹ roote of porcellayn about hys nek/was delyuered from the vuula/wherewith he had bene longe before greuously vexed. Theses and many other properties doth Plinie write that porcellayn hath.

Out of the Arabianes.

POrcellayn hurteth the eyspght/cooleth the body and stoppeth vomytynge. Porcellayn pulleth down the lust of the body/it is colde in the thyrde degre/and moyste in the seconde/it mynisheth a mannis sede if he vse it muche.

Of the plum trees, bulles trees and slo trees.

PRunus which is called in Greke κοκκυμελια, is named in Englishe a plum tre/in Duche ein plaumen baum/in Frenche vn prumer. Plini writeth thus of the diuersite of plum trees and plumes. Ingens turba prunorum, &c. Ther ar a great sorte of diuerse kyndes of plumbes/one with a diuerse colour/ an other black an other whytishe. There ar other that they call barley plumbes of the folowyng of that corn. There ar other of the same colour later and greter. They ar calleday asse plūmes of theyr bylenes. There ar also som that ar blak and more commendable/ the wery and purple plumbes.

These kyndes of gardin plumbes (if a man may trust Pliny) were not knowē in Itali in Catoes tyme. Dioscorides maketh mentiō also of ỹ wilde plūbes/& so doth Galene and Pliny. Galene sayeth that κοκκυμελια αγρια is called in Asia προυμνος, and the fruite προυμνον. The Latines calle the plum tre spinum more then Prunum as far as I haue red. For I rede only mention of prunus for a plū tre in Plini. For Virgil callethe tre or bush that beareth plumes spinum in thys verse folowyng/Georgicorum iiij.

Eduramq; pirum & spinos iam pruna ferentes.

Palladius also in the thyrde book of husbandrie calleth the plum tre spinum/and writeth that the apple tre may be grafted in to the spinum/that is in to the plum tre. But when as spinus semeth to haue the name of prickes/ that tre that hath many prickes and beareth plummes/ may well be called spinus/ whether it be wilde or tame. Also as there ar many kyndes of gardin plummes as Pliny hath tolde vs before: and experience doth teache: so ar there also diuerse kyndes of wilde plumbes and plum trees. Wher of I know two seuerall kyndes at the leste. The one is called the bulles tre or the bullestertre/ and the other is called the slo tre or the blak thorn tre. The bulles tre is of two sortes/ the one is remoued in to gardines/ and groweth to the bygnes of a good byg plum tre. The other groweth in hed-

in hedges/but it neuer groweth in to ỹ bygnes of any grete tre/but abideth betwene the bygnes of a tre and a great bushe. I neuer saw in all my lyfe more plenty of thys sorte of bulles trees/then in Sōmerset shyre. Thys lesse bulles tre hat mo prickes then the greater hath/ wherefore it deserueth better to be called spinus for the names sake then the greter bulles tre dothe. And so the slo tre hauyng yet mo prickes/ then ether of bothe hathe/ may better be called spinus then any of them bothe may be namely wher as vō the other/it beareth plumbes in forme and taste lyke to the other sortes. But Cornarius holdeth contrary to the iudgement of all learned men of our age ỹ our comon slo bushe is not spinus or prunus sylueſtris/ because it is not a greate tre able to be grafted in. For Palladius sayeth he maketh spinum to be a tre able to be grafted in. But seyng that the slo bushe is not byg inough to be grafted in/ it can not be spinus. Thys argument doth folow very euel/for allthoughe Palladius iudgethe one spinum mete to be grafted in: yet for all that he maketh not euery spinum able to be grafted in. For nether he nor Virgill deny ỹ ther is any wilde kynde of spinus which may not be grafted in for litlenes. Nay it appeareth by Virgil ỹ he taketh our slo bushe for the wild spino/whilse he writeth ỹ che spineta do hyde the lysertes in the hete of sommer. But spinetū hath not ỹ name in thys place of Virgill/nether of spina that is a thistel/ for lysertes vse not to hyde them amongest thystelles/ & spina signifieth not a whyte hawthorn tre in good writers / except alba be put vnto it/ ye & that only in Columella that I remembre. Spinetum can nether com of the gardin spino/nor of the great wild/spino for they vse not to grow in any place so thyk together that the numbre of them may be called spinetum/and so can not hyde the lisertes from the heat of the son. Therfore seyng that spinetum is a thicket of spinis/and is nether of the spinis herbaceis nether of the plumb trees/ nether of the great wild spinis/ it is lyke that he maketh his spinetum of our spinis sylueſtribus minoribus/ which ar slo bushes. And thys my opinion may well be confirmed/by the cō paryng of Theocritus & Virgil together. For where as Virgil/a great folower and a translator of tymes of Theocritus hath/occultant spineta lacertos, that is the thicket of thornes hydeth the lyserdes/Theocritus hath after the translation of Eobanus Heſſus.

Et uirides recubant ſubter conſepta lacerti.

That is the grene syslardes ly vnder the hedges. Marke where as the trāslator of Theocrytus hath consepta/ & Theocrytus hath hys ownself in hys Greke verse αιμασιαις, Virgil hath spinetum. But αιμασια properly signifieth an hedge made of thornes and not of trees. Wherefore it appeareth that Virgill taketh also spinum for ỹ blak thorne/ which in moste places serueth to make hedges of. And Pliny semeth also to call the slo tre which is so comen in all places/ prunum sylueſtre. For he wryteth thus of pruno sylueſtri. Certum eſt pruna ſylueſtria vbiq; naſci, that is to say/it is well knowen ỹ wilde plumbes grow in euery place whiche cā not be bery fied of the bulleſse tre.

These ones well consydered: I can se no cause why but our slobush or blak thorn is one kynde pruni sylueſtris/ & so spinus in old latin writers. And where as Cornarius holdeth stifli that our blak thorn is poteriō in Dioscorides/and semeth to bryng in there vpon/that it cā not be prunus sylueſtris/

leste Dioscorides shuld intreat of one thyng in ij. places/ contrari vnto hys maner: I will easely proue that poterion can not be for diuerse causes our slo bushe. First the branches of the blak thorn ar not long/nether softe/nether bowyng lyke a band/ for although there be many branches vpon the stalk of the top of the blak thorn/ yet ar they not long/ but short and hard/and brekle.

The sloes ar of no singulare good smel/when as they ar smelled/for they haue ether very litle or none at all. Nether ar they sharp or byndyng and tarte/far from all sharpnes/wherefore seyng Dioscorides requireth all these thynges in poterio/and they can not be found in our blak thorn/it can in no wyse be poterion.

And where as he holdeth that our sloes ar brabyla/if he will receyue the autorite of Dioscorides and Pliny/he must nedes grant that hys opinio is not true. For Dioscorides writeth that the fruite of poterion/is good for nothyng: and Pliny writeth that the brabilla (for so hath my Pliny/ and not brabyla) vim habet spissandi cotonei mali modo: that is brabylla hath the pour to make thick as the quince hath. Then can not the fruit of poterion be brabyla. Thys maketh also agaynst Cornarius/ that Pliny writeth of brabylla in these wordes: vim spissandi habet, nec amplius de ea tradunt autores: ỹ is/ it hath pour to make thyck/ nether do old autores wryte any more of brabylla. For Pliny writeth in two places more of poterion/ folowyng the autorite of olde writers/therfore after the autorite of Pliny/poterion or the fruite there of/and brabyla can not be all one. And so can not our slo bush be poterion/ and ỹ fruite of it brabyla. And where as the sayd Cornarius iudgeth that the plum tre/where of Theophrast maketh mention in the thyrde chapter of the fourth booke de historia plãtarum/is the bulles tre: he erreth as much there in/as he doth in pruno syluestri/in brabylla and poterio. For the tre that Theophrast maketh mention of/is of a notable bygnes/and the leues fall neuer from it. But the leues fall from our bulles tre and from the Duch mẽnis bilsen/and the tre is of notable bygnes/ therfore our bulles tre called in Hessia bilsen/ can not be ỹ prunus ỹ Theophrast writeth of. Therfore Cornarius deserueth no credit in these hys gessynges/ thoughe otherwayes he be well learned in ỹ knowlege of the Greke tõg/and a very good Grammarian there in.

The properties of the plum tre and hys fruite out of Dioscorides.

PLumbes ar euel for the stomacke/ but they soften ỹ belly. The plumbes of Syria/ & specially they that grow in Damasco/ when as they ar dryed they ar good for the stomack and bynde the belly. The leues of the plum tre sodden in wyne/if a man will gargle with the wyne/stop the reum or flowyng of humores to the vuula/ goumes and kirnelles vnder the iawes. The wild plumbes wil do the same when as they ar dryed after that they be rype. If they be sodden with swete sodden wyne/they ar better for the stomack and fitter to stopp

Prunus syluestris.

stop the belly. The gum of the plum tre gleweth together. If it be dronken with wyne/it breketh the stone and healeth the skurfenes of childer.

Out of Galene de simplicibus medicamentis.

THe fruite of the plū tre louseth the belly/ but more when as it is moyst & fresh/ & lesse when it is dry. But I can not tell what made Dioscorides towryte ẏ dryed Damascene plumes do stop ẏ belly/ when as they do manifestly louse ẏ belly/but they ẏ cō out of Spayne ar sweter. The trees answer in proporciō of qualite wō ẏ fruites. The fruite of the wild plum tre is manyfestly byndyng and stoppeth the belly.

Out of Galene of the poures of norishmentes or meates

HOw shalt seldum fynde the plūb tarte or sour or to haue any vnpleasantnes/ whē it is fully rype. For plumbes before they cum to that rypenes/ they haue almoste all/ether a sournes or a tartnes. And other ar as it were bitter. The body getteth but small norishment of the eatyng of plūmes/ but they ar good for them that intende mesurably to moyste and cool theyr belly: for they louse ẏ belly wō theyr moystnes & slymines. Plumes whē as they ar dryed may serue & be profitables as dryed figges be. Men say ẏ of all plūmes they ar ẏ best which grow in a city of Syria called Damascus. They gyue ẏ secōd prayse to thē that cum out of Spayne. But these shew out no byndyng. But som of the Damascenus bynde very muche. They ar the best amōg thē/ that ar great/ with a mesurably byndyng and ar louse. But they that ar litle ones/ and harde and harrish tarte/ ar sterk noughts. Whether ye wold eat them/ or louse the belly with them/ which lousyng of the belly foloweth them/ that com out of Spayn. If plumbes be soddē in honied water/ wher in is a greater dele of hony/ they louse the belly muche/ allthough a man take them by them selues alone. And that do they muchē more if a mā sup mede or honyed water after them. It is playn that it helpeth much to the lousyng of the belly/ after that ye haue takēn them to drynke swete wyne to them/ and to let a certayn tyme go betwene/ and not by and by after to go to dinner. And ye must remembre that thys maner must be kept in all other such lyke as ar taken to soften the belly.

Of Psillium or fleasede out of Dioscorides.

Out of Plini lib.23.cap.7.

SYluestrium prunorum baccæ, &c. the berryes of ỳ wilde Prunus or plumtre/or the bark of the roote/if they be soddē in tart bynding wyne/so that of x. vnces/thre remayn/ stopp ỳ belly and the gnawyng there of/ it is inough to take one cyate that is an vnce and an half/and a dram ꝛ one scruple of the brothe at one tyme. Hyther to Plini/of whose wordes it is playn that Cornarius erreth in denying the sloes to be the fruyte of the wild Plum tre. For if that only great plumes had growen vpon prunum sylvestrem/ as Cornarius semeth to meane/Plini wold neuer haue called the plumbes of Pruni sylvestris baccas/ that is berries/ which worde agreeth not vnto so great fruites as the great bullesses ar.

Out of the Arabianes.

THe plumes bothe the white ꝛ blake when they ar rype they ar colde and moyste/ they swage the heat of choler: they louse ỳ belly. They hurt somthyng the mouth of the stomack and take away a mannis appetite.

Of Psillium or fleasede out of Dioscorides.

Psyllium.

PSylliū hath a lefe lyke vnto the herbe Jue/called corono-pus/roughe ꝛ lōger/ꝛ it hath boughes a span lōg. The hole herbe is full of twygges/lyke hay. Hys buschy leues and branches/ begin from the myd stalk vpwarde/ It hath two or thre litle hedes drawen togeather in ỳ top. Where in is an harde blak sede/ lyke vnto a flea. It groweth in feldes and vntilled groundes. Thus far Dioscorides.

Allthoughe I haue sene thys herbe oft in Germany and in Englād/ yet I neuer saw it grow wylde but onli in gardines. But hither to I could neuer learn the Englishe or Duche name of it. It may be well called fleasede or fleawurt/because ỳ sede is very lyke vnto a fle.

The vertues of flesede out of Dioscorides.

THe nature of the fle sed is to coole. If it be layd to w̄ rose oyl/ vinegre or water/it healeth the ach of the ioyntes/ the swellyng about the eares/ hard and soft

soft swellynges both/ and places out of ioynt / and it swageth the hed ach. Fleasede layd to with vinegre healeth the burstyng of chylder/ & the goyng out of the nauil/ye must take about two vnces and an half of the sede/and bruse it and stepe it/and lay it in two quarte of water/ and when the water is thick/then lay it on. It cooleth excedyngly. But if it be cast in to hote water/ then will it stanche the heat very well. It is good for ỳ burnyng heat called saynt Antonies fyre/and hote cholerik inflammationes. Som hold that if the herbe be brought in to the howse/it will let no flees brede there/ the sede brused with grese/ scoureth stingkyng & greuous sores. The iuice of it is good w̄ hony for the rynnyng of the eares & agaynst wormes ther in.

Out of the Arabianes.

PSyllium swageth the gwawynges and prickynges of the belly/and it swageth the sharpnes or rawnes of the goumes. It taketh also away the vayn desyre of goyng to the stool. It is good for the hed ach that commeth of hete. The iuice of the leues softeneth the belly by the reson of coldnes and moysture that ar in it. The harm that may com by the takyng of Psyllium/is remedied with hote medicines. Psyllium lowseth the belly taken in raw. But if it be perched or tosted at the fyre/it stoppeth the belly/two dramnes of the sede of Psyllii̅ is inoughe to be put in water: when it hath bene long inoughe in the water/take the water & put white sugar vnto it/and so receyue it/let all men take hede ỳ they take not to muche of it/for it wil kill a man as well as many other poysones do. Galene writeth that Psyllium is colde in ỳ second degre/ & that it is in a mean tempre betwene moyste & dry.

Of the herbe called Ptarmica.

PTarmica (as Dioscorides writeth) is a small bushlyng/aud hath many small rounde twigges not vnlyke vnto sothernwod/ and about them grow leues lyke olyue leues/ long & many/ and in the top a hede lyke vnto camomyle / rounde and litle/ which with hys sinel stereth a man to neese/ where vpon it hath the name. It groweth in mountaynes rocky places. Hytherto Dioscorides.

Diuerse learned men holde that the herbe which is called in Duche Wilder bertram/is Ptarmica in Dioscorides/ whose diligence & iudgement ar rather to be cōmended / then dispraysed. Allthough ther be two thynges in the description of Ptarmica/which can not be well found in Wilder bertram. The one is a lefe lyke an olyue/ỳ other is to grow in mountaynes and rockie places. For ỳ wilde bertram hath not a lefe like an olyue / but much sharper/ smaller/& longer/ for the bygner ỳ it hath/ they ar also indented all about ỳ edges of the lefe/& therfore is it vnlyke vnto the lefe of an olyue. And Wylde bertram/groweth wheresoeuer I haue sene it/ only about water sydes/& in merzily medowes/and neuer that I could se/in rockes & mountaynes/wherefore I dare not geue sentence w̄ ỳ fore named learned men/ỳ the Wildbertram/ is ỳ ryght Ptarmica of Dioscorides/ allthough it differ very litle or nothing at all/from ỳ right Ptarmica/ in worzkyng/ and so litle that a man may well vse the one in the stede of the other.

Of Penny ryall.

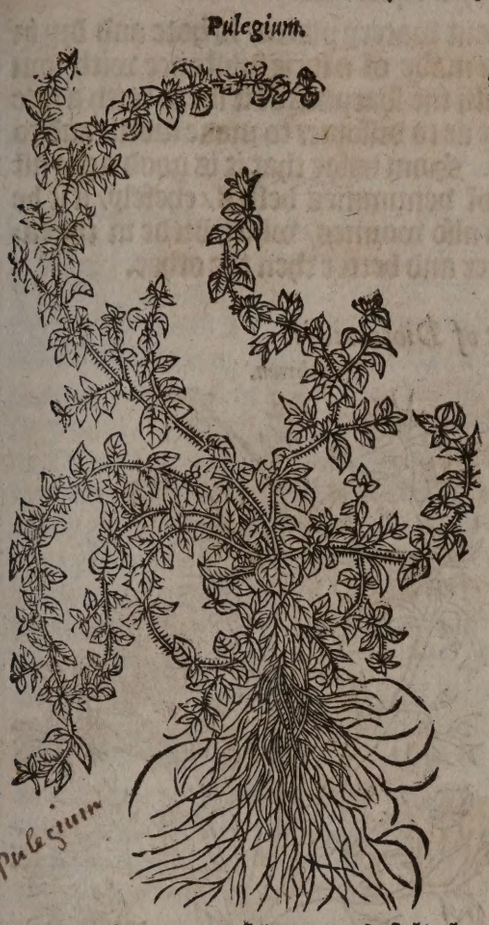
Ptarmica.

The vertues of Ptarmica.

THe leues of Ptarmica layd to with the fruite / haue a propertie to dryue away swellynges and old hard lumpes/ and to purge bruised places. The floures make one neese exceedingly: Galene writeth that Ptarmica beyng grene is hote and drye in the second degre/ and when it is dryed/that it is hote and dry in the thyrde degre.

Of Penny ryall.

PUlegium is named in Greke γλιχωρ or βλιχωρ/ in English Penny ryall or puddyng grasse/ in Duche Polez/ in Frenche Pouliot. Dioscorides describeth not Penny ryall where as he intreateth of it/but he describyng dictamnum/ maketh it to haue leues lyke vnto Penny ryall/but greater. Then when as dictamnus is well knowen to haue round leues/so must also Pulegium haue. It crepeth much vpon the ground and hath many lytle round leues / not vnlyke vnto the leues of merierum gentil/but that they ar a litle longer and sharper/and also litle indented rounde about/and grener / then the leues of merierum ar. The leues grow in litle branches/ euen from the roote/ out of certayn



certayn ioyntes/by equall spaces one deuyded from an other. Where as ỹ leues grow in litle tuftes vpon the ouer partes of the braunches/ if the lower partes touch the grou̇d/righte ouer agaynst the tuftes of the leues they take rootes in the grounde/ and grow as well as the first rootes do: our comon Penny ryall hath purple floures / but there is an other kynde mentioned in Pliny / whych hath a white flour/ which he calleth the male/as he called the comon one the female . [Penny ryall groweth much with out any settyng besyd hundsley vpon the heth/ beside a watery place. Jt groweth also much wylde in Germany in such pooles as ar full of water in wynter/& ar al or for the moste parte dryed vp in sommer.]

Houndslow

The vertues of Penny ryall out of Dioscorides.

PEnny ryall maketh subtil / heateth & maketh ripe. When it is dronkē/ it draweth furth floures/secondes/ and the birthe. Pēny ryall dronken wt̄ hony and salt/ bryngeth furth such thynges as ar about the lunges. And it is good for the cramp. Jf it be dronken with vinegre and water/it swageth the lothsomnes/ and the bytyng of the stomack. Jt bryngeth furth Melancholi throughe the belly. Jf it be dronken with wyne/it is good for the bytyng of venemus bestes. Jt refresheth them that swowne/if it be layd to the nose with vinegre. Jf it be dryed and broken into pouder & burnt/ it streyngtheneth the goumes: it is good for ỹ gout/ layd to by it self/ vntill the skin wex red. The brothe of it/ taketh away ach / if the place that acheth be washed with it. Jt is good for the wyndynes/ hardnes / and the turnyng or rysyng vp of the mother/if the patient sit in the brothe of it.

Out of Pliny.

PEnny ryall droweth furth dede chylder/ it is good for the fallyng siknes geuen in the measur of and vnce and an half/ in vinegre. Jf thow must nedes drynk vnholsum water/ then put Penny ryall in to it. The floures of the grene herbe set a fyre/ kylleth flees with the smell of it.

Out of the Arabianes.

Penny

Of Pyrethro out of Dioscorides.

PEnny ryall that groweth about watery places/ is hote and dry in the thyrde degre / because it is made of a fyrie substance with som burnt erthly part. And that doth the sharpnes of it shew with a litle bitternes. The second worckynges of it ar to dissolue/ to make subtil/ and to dry̆e. The thyrd ar to prouoke water. Som holde that it is good agaynst the lepre and for them that ar bitten of venummes bestes / chefely/ if it be layd vpon the bytynges. And it killeth also wormes/ which brede in the eares. And it of the mountayn/ is stronger and better then the other.

Of Pyrethro out of Dioscorides.

Pyrethrum.

PYrethrum is an herbe whiche hath a stalk & leues like vnto fenell or wilde daucus/ and a shaddowy or spokye top with a roūd circle/ as dyll. The roote is as great as a mannis thumb. It is excedyng hote & drayweth out watersh fleme. Thus far Dioscorides/ Nether it that Fuchsius & Matthiolus set furth/ for Pyrethro/ nether it that is comenly sold for Pyrethro / agreeth hole with the descriptiō of Dioscorides. For it that they set out/ as theyr figures shew/ hath only a top and floures lyke to camomyle/ and no spoky top like dyl. And nether the rout of theyr herbe/ nether of it that is comonly solde is so byg as a mannis thumb. Therefore the other new kynde of pylletori/ refused of Matthiolus/ for hys great excedyng heat / lyketh me better/ if it haue leues & other partes agreyng with the rest of the description/ then theyr Pyrethrū doth. What meruel is it if the lately found Pyrethrum be very hote/ whē as Galene geueth a blysteryng and burnyng nature vnto Pyrethro. And Dioscorides writeth that the root of it is feruidissima/ that is moste hote or burnyng. Therfore I se no cause why that Matthiolus shuld refuse it/ for the great heates sake/ other markes and properties beyng present. And therefore I wisshe that we myght haue the other Pyrethrum. For it agreeth better with the descripti-on of Dioscorides/ as far as I haue heard or red of it / then comon pilletori doth.

The vertues of Pyrethro out of Dioscorides.

PYlletoris is good for the tuth ach if the tuth be washed with vinegre where in it is sodden. It bryngeth furth watersh fleme if it be chowed.

If

If the body be therewith anoynted & with oyle/ it stereth a man to swete. It is good for long cold shakyng. It is excellently good for any parte of the body ỳ is fundied or foundered or made allmost num/ with to much colde/ and such as ar stycken with the palsey.

Of diuerse kyndes of Pear trees and Peares.

PYrum is named in Greke απιον/in English a Peare/ in Duche :in Byr/in Frenche vn Poyre. Dioscorides writeth of two kin- des of Pear trees of the ortiard Peartre/ which is comenly :alled in Greke απιος/and of the wyld Pere tre or chouke Pere :re/or wozry Pear tre/whych is called in Greke αχρας, in Latin Pyrus syluestris/or Pyraster. Bothe these kyndes/ ar so well knowen that they nede no description. We haue many kyndes of gardin Peares with vs in Englande/and som kyndes better then euer I saw in Germany for holsomnes/ and som in Germany more pleasant and greater then euer I saw in Englād. I haue red in no old writer so many kyndes of peares/as I rede of in Plini/ where of I will show certayn Latin names/ & compare them with our Englishe peares and Duche peares/as well as I can. Pyra super ba/that is to say/proud peares/are litle and soneste rype/and these are called in Cambridge/midsummer peares. Falerna pira haue theyr name (sayeth Plíny) of drinck/because they be ful of iuice. These are called in som places watery peares/or moyst peares. Dolobelliana are the peares that haue the long footstalkes. I remembre not how they be named in England. Fauoniana are rede peares/a litle bigger then the midsummer peares. Autumnalia pira/that is the peares of the autumne/ whiche beginneth in the Septembre/are pleasant with a sour tast. Uolema wherof Virgil maketh mention in the second boke of hys Georkes or husbandry/in thys verse:

Cruſtumijs Syrijsq; piris grauibusq; uolemis.

They are named also of Cato/as Plíny writeth/sementina and mustea. These because they are very heuy as Virgil sheweth/ and very greate/ as theyr name betokeneth/ for they seme to haue theyr name of Uola/ that is the holow place or loof of a mannis hand/because they be as big as a man can grype in the palm or loofe of his hande. These are comenly called in English wardens/if they haue a bynding/and be rede/when as they ar rosted/ and indure vnto Marche or Febzuary. It appeareth that they haue theyr name of long keping/ for warden in Duche/from whēce our English came/ is to kepe Serotina pira/are they that hang vpon theyr mother vntil winter/and were rype with the frost. These are partely our wardenes/ and partely other long during peares/which are called in Duch winter biren/ and they may be wel called in English/winter peares. Plíny maketh mention of diuerse other sortes of peares/whereunto because I can not compare any of our peares/I thinke it best to passe thē ouer in silence/leste I should talke of such thinges/as I haue no perfit knowledge of.

The vertues of pere trees and peares out of Dioscorides.

THer ar many kindes of peares/& al ar binding: & for ỳ cause they ar vsed to be put into emplasters/which stop ỳ course of humors that rin to any place. The broth of dried peares/stop the bellye. They ar euel if they be eaten fasting: ỳ iuice of ỳ peare tre leaues/is good for ỳ biting of venemus bestes.

Wild

Wild peares ar moze stoppyng and byndyng / then the gardin peares ar. An so lykewyse ar theyr leues moze byndyng. The asshes of the Peare tree / ar good agaynst the stranglyng that commeth of todestooles oz mushrummes. And when as wilde Peares ar sodden with toodstoles they will not hurt them that eat them.

Out of Aetius

Pe leues and twigges of the Pear tre / ar byndyng an tarte. The fruite hath a certayn wateriſhe ſwetenes / where by a man may learn to know that the complexion of it is not a like / in all partes. The Peares ar good foz the stomack / & quenche thyrſte / if they be taken in meat. But when as Peares ar put in to emplasters they dzye and coull mesurablely / so that I know that a wound was healed there by.

Out of the Arabianes.

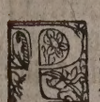
Reat Peares haue moze streingthe oz vertu then litle Peares haue / And Peares noziſh moze then quinces do. A syrope made of the iuice of Peares stoppeth the isshue of choler / oz cholerik flix. And they make skin in the stomack if it be gone of. Peares of theyr propertie that they haue / bzede the colike. Therefoze they that eat Peares / must dzynk wyne sodden with hony and spices (oz any good hypocras made of wyne sugar and other warme spices.) Unryp Peares ar colde and dzye. But rype Peares ar temperat / in a mean betwene heat and cold / oz they bow a litle to coldnes. Peares ỹ ar very swete (as Rasis wziteth) cool not / neuertheleſſe they bynde all. But if they be taken after meat / they help to dzyue furthe it that is in the guttes / but yet foz all that / they stopp afterwardes.

Out of the Phisiciones of Salern.

Adde pyro potum nux est medicina ueneno,
Fert pyra nostra pyrus sine uino sunt pyra uirus:
Cum coquis antidotum pyra sunt, sed cruda uenenum,
Cruda grauant stomachum, releuant pyra cocta grauatum,
Post pyra da potum, post pomaq; uade cacatum. that is /

After Peares dzynk a walnut / is a remedy agaynst poyson. Our peartre bzyngeth furth Peares / but peares ar poyson with out wyne. When as thow setheſt Peares / they ar a triacle / oz preseruatiue: but raw / they ar poyson. Raw Peares burden the stomack / but rosted oz sodden / relefe & lighten the stomak. After Peares gyue dzynk / but after apples go to the stool.

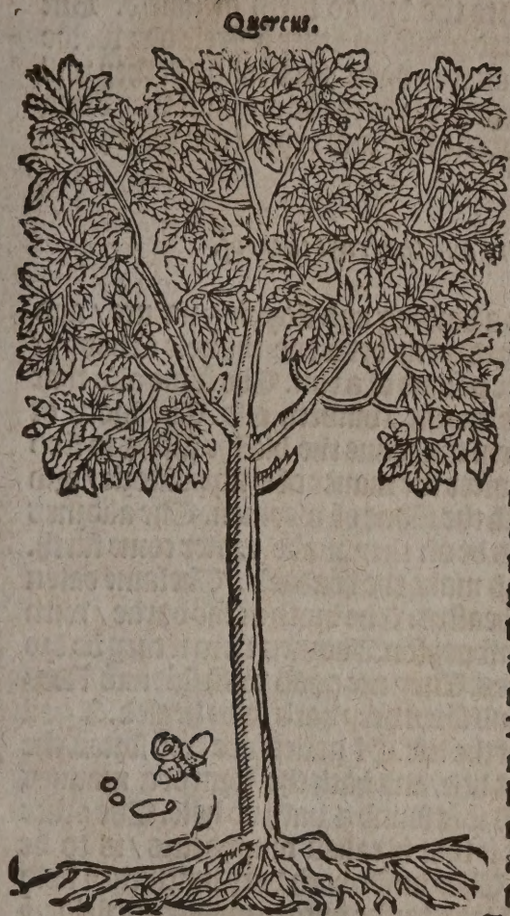
Out of Symeon Sethi.



Eares ar colde in the first degre / and dzying in the second: But they that ar sweter / and ripe / they haue som parte of heate and moysture. But they that haue a menged nature / whether they be swete and byndyng / oz sourish / oz whether they haue a litle dzynes / if they be taken beforze meat / they stopp the belly. If a man fill hym self with peares of tymes / they bzede the colik / but they ar good foz hote stomackes. The granes that ar found in Peares / of a certayn propertie that they haue / ar good foz the kydnees.

Of

Of the oke tre.



ALthoughe quercus in Latin be the tre which is called in English an Oke tre/ or in ỳ North countre an Eike tre/ in Duche ein Eichbaum/ yet δρυς and βαλανος in Greke/ and glans in Latin: are comon vnto many mo trees then vnto the oke and to his fruite. For dris is comon vnto diuers kindes of trees/ as Dioscorides & Theophrast beare witnes. And balanos is comon to al their fruites/ and so is glans comon vnto many fruites of trees/ firste to the fruite of the oke and to the fruit of roboris/ esculi/ cerri & suberis. For all these trees bryng furth glandes/ and are called in Latin/ arbores glandifere. But none of all these grow in England/ saninge only the oke whose fruite we call an Acorn/ or an Eykorn/ that is ỳ corne or fruit of an Eike. Som make two kindes of okes/ the one that beareth only akornes/ and oke apples. And an other kind/ that is much lesse (as they saye) then the comon oke/ that we vse commonly to byldinge of houses. I haue not sene any galles in Englād growing vpon oke leues. But I haue sene them growing vpon oke leues/ not only in Italy/ but also in very great plenty in East Fresland/ in a wod a litle from Aurike.

The galles of Italye come to perfection/ and are at leyngth harde/ but they of Fresslande/ beyng ones taken with cold wether/ and moyste/ are neuer hard but soft. Not withstanding I haue proued that they serue well to make ynke of. Indede the okes that haue the galles growynge vpon theyr leues in Fresland/ are lesse then our okes be. But I thynk that the cause is ether that they are but yong trees/ and haue bene but of late set/ or they are so oft hewen doune (for there is very small store of wod in all Fresland) that they can not come vnto any perfit greatnes. If there be such diuersite of okes/ that som will beare galles/ and som will beare none: it were wel done/ to fetche som from Fresland/ and to plant them in som hote sunnye place of England/ to se whether the ayr of the countre or kind of tre or no is ỳ cause that galles grow vpon som oke leues/ and not vpon other som. It was told me by a learned man/ a frende of myne/ that in the year of our lorde M.D. LIIJ. that there was a great plentye of galles found vpon oke leues in the North countre of England/ and namely about Hallyfax. Wherefore it

appeareth that the heate helpeth much to the bringe furth of galles. But howsoeuer the matter is:it were good to proue whether ỹ Frese oke wolde also wyth vs bring furth galles or no/as they do in Freseland. If they will bring furth such/then shall they bring great profit to the realm:if they bring not furth/there is not past an halfe crowne lost/ and experience worth thre crounes should be learned therby.

The vertues of the oke tre and the fruyt thereof.

EVery kinde of oke hath a binding and stopping nature / and specially that part that groweth betwene the bole or body of the tre and the barke lyke a filme or a rim. The filme also that is vnder the shelle of the akorne / bindeth also. The broth of these are geuen vnto them that haue the blodye flixe/& to stop blood. The same made after the maner of a suppositorie / and put into the conuenient place/ stoppeth the isshue of weomen. The akornes are of the same vertue that the skinnes be of: they make water come furth. If they be eaten they brede winde and make the headach. The same eaten withstande the byting of venemous beastes. The broth of the barke / with kowes milke dronken/is good agaynst poyson. Akornes raw if they be broken and layd to/swage hote burninges. They are good with salt and swynes grese for very sore hard lumpes and sores very hard to be healed. A gall is the fruite of an oke/and specially of the lefe. Of galles are two sortes/the one is called omphacitis/and it is but litle/and hath the form of a mannes knockle/or of the ioynte of a man:and it is sound & hath no hole. The other is smooth and hath no hole in it. But it that is called omphacitis / is to be chosen whych hath moste streynght. They binde both very much:they hold doune/when as they are broken and layd to:the outgrowynges of flesshe/ỹ isshues of the mouth that childer haue moste comonlye. The inner parte of the gall within the shell put into the holes of the teth/ swage the ach of thē. The same burnt vpon the cooles / and quenched wyth wyne or vinegre/or bryne made with vinegre/stoppe blood. It is good for weomen to sit in the broth of them agaynst the fallyng of the mother/ and agaynst the isshue of the same. They are good for the blody flix/ and the other also/ether layed to with wine or water. To conclude ye may vse galles as oft as ye haue nede to stop and to drye.

Out of Galene.

ALl partes of the oke are bindinge or stoppinge. I remembre that ones I healed a wounde/that was made with an hatchet/with the leues of an oke/whē as ther was no other medicine at hand. I ground ỹ leafes vpō a smoth stone/ & I laid ỹ bruised lefe vpō ỹ wounde/& about euery place about it. The fruite of the oke hath lyke pour with the leues. Som vse the fruyte of the oke agaynst inflammationes at the firste beginninge of them.

For

For such inflammationes as are very great nede not bindinge medicines. The gall is drye in the thyrde degre/and colde in the seconde. The gall/ if it be sodden by it selfe/and afterwarde broken/ and made after the maner of an emplaster/is a good remedy agaynst the inflammation or burning heat of the fundament/and for the fallyng downe of the same. When as ye will seth the gall/if the disease requyre great adstriction/or bindyng / then sethe it in wyne. If it requyre but litle/then sethe it in water. And if ye will haue it yet more binding/seth it in rough of harrish wyne.

Out of Simeon Sethi.

Acornes are harde of digestion and norishe very much. But they go slowly downe/and they make raw humores. Wherefore we forbid the vse of them for meates.

Of Cinkfoly, or fyue fingred grasse.

Quinquefolium primum.

Quinquefolium secundum.

Quinque folium luteum minus.

Quinquefolium is named in Greke πεντα φυλλον/ i English Cinkfoly or hyuehyn gred grasse or herbe fyue lefe/ in Duch funffinger kraut/ in Frenche quintefuille. Herbe fyuelefe/ as Dioscorides writeth/ hath small strawish braunches a span longe. And in them groweth the fruite or sede (as som translate here in this place καρπον) It hath leues lyke minte / fiue growing oute of euery lefe stalk/ and seldom more/ diuided or grapped lyke a saw/ and it hath a floure whitish pale / with the lykenes of gold. It groweth in watery places/ besyde diches and condites: it hath a lōg redish roote/ thicker then it of black helleboz. Thus far Dioscorides.

Dioscorides maketh but one kinde of Cinkfoye / but other after him/ haue founde out foure kindes/ wherof they make sanicle one kinde/ but without reason in my iudgemēt. I know thre notable kindes. The first is the comon fyueleued grasse that groweth euery where. The second kind is many partes greater/ and groweth only in pooles/ and merrish groūdes commonly ouerflowen with water. The thirde kinde is it (as I gesse) that Pliny speaketh of/ where he maketh cinkfoly to bere strauberries/ I found ones this kinde (except I be deceyued) growing vpon the walles of a citye called Cour/ in the land of rhetia/ a litle from the Mayn alpes. The leues and stalkes were all rough/ the floures were yelow. And where as ẏ floures were fallē of/ there saw I in som litle knoppes lyke vnto strawberries/ which vpon the one syde were whitish/ and vpon the other syde redish / as far as I can remembre/ whych as I thought by the tokens ẏ I sawe then appearinge/ if they mighte haue crommed vnto theyr ripenes/ shoulde haue bene ether ryght strawberries/ or ellis a fruyte much lyke thē. But because I saw not the fruite rype in his perfection: I dare not geue sentence that it was a ryght strawberry. But it is very lykely that the often syght of such/ made Pliny iudge/ that Cinkfoly dyd bring furth strawberries.

The vertues of herbe fyue lefe out of Dioscorides.

The

The broth of the rote sodden vntill the thyrde parte be sodden away/ and stanche the tuth ache if it be holden in the mouth. Thesame stoppeth the rotting sores of the mouth/if it be washed therewith. It healeth the roughnes or sharpnes of the windpype if ye gargle with it. It is good agaynst the blodye flix and other flixes. Also if it be dronken / it is good for the payn of the ioyntes/and in the huckelbone/called Sciatica. Thesame sodden in vinegre and broken and layd to/ stayeth and holdeth back crepinge sores called Herpetas: it driueth away wennes and hard swellinges and windy swellinges/and healeth the enlarginges of wind or puls veynes/called aneurismata/impostemes/hote inflãmations called erysipelata/agways in the fingres/or toes/hard lumpes that put furth blood in the fundament or mother/ and also scabbes and scruuines. The iuice of ỹ yong roote is good for the diseases of the liuer and lunges/ and are also good for deadly poyson. The leues are dronken with mede/or honye/ water/or with watered wyne/and a litle peper agaynst agues that come agayne at certayne tymes. Dioscorides sayeth further (but me thynk/ that it smelleth of superstition) that in a quartayn/the leues of four stalkes ought to be taken/ in a tertian the leues of thre/and in a quotidiane the leues of one stalk. If it be dronken xxx. dayes together: it is good for the falling siknes. The iuice of ỹ leues dronken in the mesure of thre ciates that is in v. vnces or thereabout: healeth quickly the iaundes or guelsought. If it be layed to with honye and salt / it is good for fistules and woundes: it is also good for the brekinge or bursting of the bowelles/both layd to without and also dronken / and so is it also good for the bursting out of blood.

Out of Galene.

The roote of the fiueleued grasse dryeth exceedingly/ and is verye litle sharpe. Wherfore it is greatly vsed/as all other herbes be/which beynge of fyne and subtil partes yet drye with all.

Of radice or radish.

The herbe whiche is called in English / radice or radish/ in Duche Rettich/ in Frenche/ Raue or Refort / is named in Greke/ ραφανις and ραφανος / and in Latin Radix/ and of som radicula. But som of the old Greke writers vsed this worde ραφανος for cole/ wherof Plinye toke occasion of error/gyue vnto radice that which belonged vnto cole.

The description.

Radice hath leaues lyke vnto rapes leaues/& mustarde leaues/ but there are more syzed vpon the grounde: the stak is great & round: the floures are whyte/the sede which is browne and torning a littel to reddishe/is conteyned in litle coddes/ there are two kindes of gardin radice/whereof one with a longe rowt/ which is very cõmon in England/and in law Duche lande: and this kind is called of some Radix cleonia/and of other Radix algidensis / and ỹ other

Radix primum.

Radix secundum.

Radix tertium.

with a round root/ not muche vnlyke vnto a rape. Thys kinde is more common aboute Strasbourgh in highe Germany/ then in an other place that euer I came in: this kinde is called of som Radix Beotia/ and of other Radix Syriaca: it is seldom sene in Englande/ but it may be named rounde radice/ or rape radice/ or Almayne radice.

There is yet an other kinde of radice/ wherof Dioscorides/ & Plinye make mention of/ and it is called in Greke/ ραφανις αγρια/ in Latin Armoratia/ in Italian/ as Mathiolus sayeth Ramoracia. Dioscorides writeth ỹ wilde Radice hath leaues lyke vnto the gardin radish/ sauinge that they are more lyke the herbe called Lapsana: If this be true/ all they haue erred/ which haue taughte that the greate herbe/ whiche hath leaues lyke vnto a great dock/ and a verye sharpe/ and bitinge route/ called in Duche Mer rettich/ and in Englishe redcole/ should be Armoracia or radix syluestris/ for there is no

is no lykenes betwene the lefe of a dock/and tame or gardin radice.

Therefore seynge that Dioscorides maketh the leaues of the wilde radishe lyke vnto the leaues of the gardin radice and to lampsana/ whyche I take to be a kynde of carlok/thys herbe wyth the dockes leaues can not be radix sylueſtris. Theſame Dioscorides writeth that the wilde radice hath a smale tender or softe route/ and somthinge sharpe or bitinge as the common Greke texte hath/but better textes haue in stede of malache/ingra/that is longe. But the red cole/whych manye of the Germaynes take for wilde radice/and Armoracia hath a great and a very sharpe or bytinge route/wherfore it can not be radix sylueſtris Dioscorides.

Nowe it wil be requyred of me/what I do take for the wilde radice: surelye I take for it an herbe which is named aboute Weissenburg/ where as I dyd dwell/Weissen hederich/ and of som wildt rettich: this herbe groweth alwayes in that countrey amongest the rapes: it is very lyke the carlock/but it is lower/and it hath a white floure/ and a smale route/ but somthinge of the taste/and somthynge of the forme of the longer radishe: the leaues are cut/and indented/as the gardin radice leaues are/ and somthynge smother/then the carlocks leaues. It appeareth that Pliny toke thys herbe for lapsana/lib.xx.cap.ix.and falsely set it among the kyndes of kole/when as he ought to haue set it amongest the kindes of radice/ for Pliny in diuerse places/nameth it radice/ that he shoulde name cole/ as he doeth in the eleuenth booke/and thyrde and twintigest chapter/ and in the seuententh booke/ and four and twintigest chapter/ and so it appeareth that he taketh cole also in the stede of radice/ and confoundeth the one with the other.

The wordes of Pliny that make me iudge thus of him/are these. Inter sylueſtres brassicas & lapsana/est pedalis altitudinis/hirsutis foliis/ napi similimis/nisi candidior esset flore. I moued with these wordes with Pliny a great while toke wilde radice or hederich/for lapsana/but after more diligent examination/ I founde that it was radix sylueſtris in Dioscorides/ that lapsana was an other herbe.

The vertues of radice or radish.

The radice bredeth wynde/ and heateth: it is pleasaunt to the mouth/and euell for the stomack. It moueth belchynge/ and maketh a man make water/and is good for the belly/that is to make a man go to the stoole. If it be taken before meat/ it holdeth vp/wherfore it is good for them that wolde vomite/ if it be taken before: it quickeneth the wittes of senses/ it is good for an old cough/and for them that brede grosse humores in theyr breſtes/if it be sodden and eaten. If the barke of it be taken with honied vinegre/it sterely vomit the more. It is fit for the dropsey. It is also good to be layd vpon them that are diseased in the milt/with yony it stayeth feeting sores/ and taketh away blewe marbes. It helpeth them also that are

bitten of a viper or adder. It filleth vp with heyre agayne the places that were bared with scaldnes: and with the mele of darnell it wasteth awaye frickelles. Both in meat and drincke it is good for them that are allmoste strangled with todstoles/and bringeth weomen downe theyr floures/ the sede stereth on to vomit/and maketh one pisse well: the same dronken/wasteth the milt: it is good for the squinsey/ if ye seth it with honied vinegre/ and gargle with the broth of it/beynge hote in youre mouth: it is a remedye agaynst the biting of the beast called Ceraſtes/ if it be dronken with wine. The same layed to with vinegre/doth mightely stowre awaye gangrenes/ or extreme hote sores.

The nature of the wilde radice.

The wilde radice heateth/and prouoketh a man to make water/ and it is full of heat/the rootes and leaues are sodden and eaten after the maner of other eatable herbes.

Out of Galene.

The radice is hote in the thyrde degre/and drye in the seconde. But the wilde is stronger in both those qualites/ wherefore there semeth to be a faut in the text of Dioscorides/ where as he hath ὑποδρυμις/ because also Dioscorides sayeth his self afterward/ δεριματικὴ δὲ καὶ καυματώδης.

The sede also is stronger then the herbe/it hath the powre to make vyper: and therefore it is good for bruised/ and suche lyke blewe places/ Townes men or citizens vse to eat radice raw/ wt a salte sauce lyke salte fishe bryne/ without vinegre/at the beginning of theyr dynner or supper to make theyr bellies soluble: I maruel not onely at vnlearned/ but also at Phisitiones/ which eat radices after supper and that raw to helpe their digestion: they seye that they haue experience that it will do so: yet for all that theyr hath bene no man which hath folowed them without hurt: hetherto Galene.

Of the rape or turnepe.

Rapum named in Greke γογγυλὶς/ and is called in English of them of the South countre/ turnepe/ of other countre men a rape/in Duche rubē/in French naueau/in Spanishe nabos/in Italian rape.

There are thre kindes of rapes/ one gardin rape whiche is rounde and verye great/and an other gardin rape/whiche goeth oute abrode/ as Plīny writeth/and the thyrde which is called the wilde rape/ and it rinneth furth a long.

Theophrast diuideth the rape into the male/ and the female/ and writeth that they grow both of one sede/and that the rapes sawen/ & set thicke together/grow al into males/and if they be thynner set/they grow into females/where vpon a man may gather that the great headed ones/ are the females/and the longer and smaler headed/ are the males/ because thicke setting of headed rootes commonly maketh them small/ and the thynne setting/maketh them greater/as the fat ground also maketh greater/ and the leaner ground the lesse and thynner.

The

pp. 11. p. 111. Radish Rape turnepe

The great rounde rape groweth in very great plenty about London, more here than in any other parte of England that I knowe of.

113. pp. 11

114 Ranunculus Ysaaris . two are anemones

R. pulsat. A nemor.

The English Crowfoot or Kingcups

Called R. Flammula Speerwort

because it hath leaues like a Speare head

It groweth in moist watery places

He says one groweth in woodes & shadoh places it has a whyte flour and flowers

aprill. A. nemorosa.

The great round rape/called cōmōly a turnepe/groweth in very great plenty in all Germany/and more about London/then in any other place of England that I knowe of: but the long rooted rape/groweth very plenteously a litle from Linne/where as much oyle is made of the sede of it.

The gardin rape is so well knowen that it nedeth no description/& therefore Dioscorides doth not describe it.

And although Dioscorides doth describe the wilde rape/ yet could I neuer fynde any herbe that answered in all poyntes vnto that description. And though I folowyng my maisters/haue thought ẏ the cōmon rapuncel should be ẏ rapistrū or rapum syluestre/yet after more streit examinacion I founde ẏ the descriptiō of Dioscorides in diuerse poyntes dyd not agre wt it.

The vertues of the rape.

The rout of the rape sodde/ norisheth/bredeth winde/& maketh a louse flesshe/& stirreth a man to Venery. The broth of rape is good to be poured vpon gouty membres/ and kybed or moolde heles. But ẏ rape it selfe/ broken/ and layed to/is also good for the same purpose: if ye make an hole in the rape/and put in it the cerat of roses/& set it in ẏ ashes vntill it be molten/ it is very good for the kybes or mooles ẏ haue the skin of. If ye eat sperage wt rapes/then it will prouoke a man to make water: the sede is very mete to be in preseruatiues & triacles/and such cōpositiones as stanche or lysse abe. The same dronken/is a present remedy agaynst poysened and deadly drinkes. The same sede of rapes stereth vp also the pleasure of ẏ bodye: the rape layd vp in bryne/norisheth lesse/but it maketh a man to haue an appetite to meat. Dioscorides maketh no mention of any norishement/ ẏ the wild rape shoulde gyue/but that it ferueth for scouring oyntmentes/and topes/for the beauty fyeng of the face/and other places of the body.

Out of Galene.

All that spredeth out of the grounde/is fit to be eatē/as an eatable herbe/ ẏ roote which is in ẏ ground/is harde & not mete to be eatē/ but whē it is sodden in water/it is meruell/ if any of the lyke kindes of herbes norish lesse/it maketh a iuice in the body grosser thē measurable: wherefore if a mā eat of it out of measure/it engendreth a raw iuice/ specially if the stomack ẏ receyueth it be weyke: it requireth long sething/ and it is moste to be commended that is twise sodden: if it be taken somthing to raw/it is harder to digest/and it is full of winde/and hurtful to the stomack/ and somtyme it grypeth or biteth the stomack.

Out of Simeon Sethi.

The rapes are hote in the second degre/& moyst in ẏ first/ they norish sufficiētly/& prouoke vryne/& ingendre much sede/& swage ẏ roughnes of ẏ throt & breast. If they be eatē wt salt & vinegre/they stere vp an appetite: Rapes of a certayne property that they haue by them selues/are good for the whyt flaw/and such lyke diseases of the nayles.

Out of Aurrois.

Rapes are hote/and moyst/and brede winde/ and stere vp pleasure of ẏ bodye/because they heat the kidnes/ and they haue a maruelous property to lyght the eyes/or to make the eye syght clere.

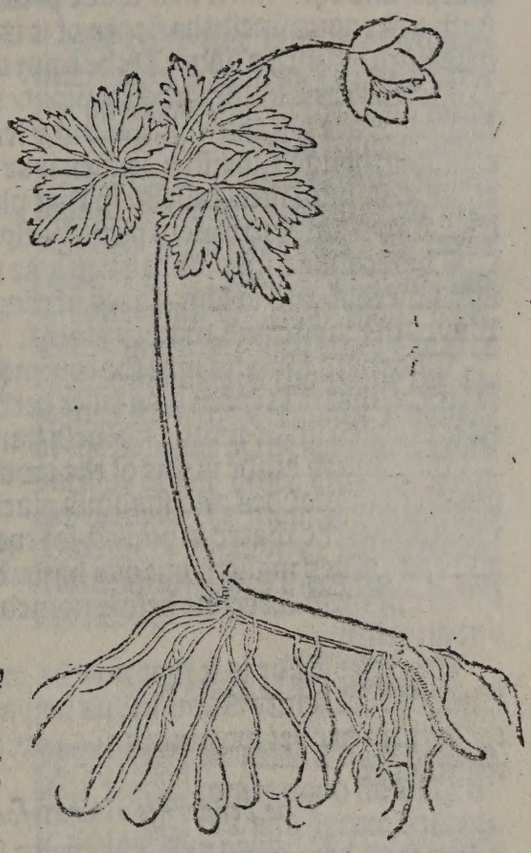
Of Crowfoot kingeux or golland.

Ranun-

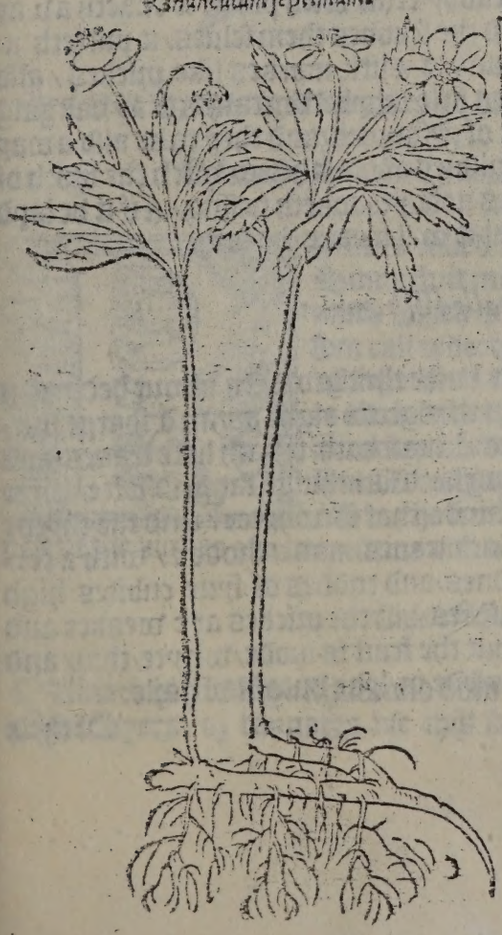
Ranunculum tertium.

Ranunculus sativus.

Ranunculum quartum.



Ranunculum septimum.



RAnunculus is called in Greke βατραχιον/ in Englishe/ Crowfoot or kingeut/ or in som other places a gollāde/ is named in Duch hanenfuls. There are many kindes of crowfootes/ but they haue all one streynght/that is byting/and very blystring:one of them hath leaues lyke vnto Coriander/but broder/ somthing whitish and fat/ a yelowe floure/ and somtyme purple/a stalke not thick/but of a cubite heyght/a litle route/whyte/ whyche hath litle thinges/ lyke smale thredes/ cominge out after the maner of hellebor/ or nesewort/ it groweth beside ryuers: there is also an other kynde/whych is more hory/ and with a lōger stalk/whych hath many cuttinges/ or iaggynges in the leaues/ & it groweth much i Sardinia/ & it is very sharpe/

sharpe/and they call it also wilde persely. The thyrd kind is verye like/and hath a grenous smell: the floure of it is lyke vnto golde. The fourth kynd is lyke vnto it/with a floure of the color of milke.

Beyde these kindes of Crowfoot/ whiche Dioscorides hath here described: there are fyue other kindes at ỳ lealt/wherof the first kind hath round and somthynge indented leaues lyke vnto tunhoue/ with a roote verye rounde/hauing littel tassels/ in that place that is next to the ground lyke a leke. Thys kinde groweth plenteously in my orchard at Wyssenburg.

The seconde kinde hath leues lyke the head of a lance/and it is called of som lanceola/and in som places of England/Spere worte/ it groweth alwayes in moyste and watery places.

The thyrd kinde is lyke the common sort in all poyntes/sauing that it is so swete/that it is eaten as a sallet herbe about Wentz in Germany/where as it is called smalt wort/and sues hanfuls.

The fourth kinde is one of the two with a white floure/wherof the one groweth in woddes and shaddish places/in Aprill/& the other kinde swimmeth aboue the water in poules/for the most parte of Summer: for when as Dioscorides maketh but one kinde of Ranunculus with a white floure/ the one of them therefore before named/must be none of his Ranunculus/ but an other.

The fyfte kinde is it that may be called for the great number of leaues ỳ it hath/in the floure Ranunculus polyanthos/and I do not doute/but beside these/there are yet mo kindes of Crowfoote/ then Dioscorides hath made mention of.

The propertye of Crowfoot out of Dioscorides.

The leaues and teder yong stalkes/if the be layd vnto any place/ do make blisters and a scabby fruit with payn: it taketh away rough scabby nayles/and the scabbes them selues/it putteth away also printes of woundes/& litle markes like prickes/ also if they be layd to/within a litle whyle they take away hanging warres/and suche as haue the forme of pyssmyres/and they take also away the head/it is good to washe the mouldues of ones heles/ with the broth of it. The drye ponder of the rout in ones nose/prouoketh nesing/ & if it be layd to ones toth/it will ease the payne/but it will breake the toth.

Of the bushe called Rhamnus.

Rhamnus is a bushe that groweth about hedges/& hath twigges that grow right vp/and sharpe prickes/ as the hawthorn hath/it hath litle leaues/and somthinge long/and somthinge fat and softe/ there is an other kinde that is whyter/ and the thyrde kinde hath black leaues/ and a broder/ with a certayn light rednes/and roddes of fyue cubites high more ful of prickes/but the prickes are weaker and not so styffe/but the fruit is brode/whyte/thin/ and as it were litle vessellies made to holde sede in/lyke vnto a whystle.

Of these

Of these thre kindes of Rhamnus/when I was in Italy/ I sawe but one kind/that is the thyrd kind/ which hath the round leaues/ wher as I sawe it/ it was called Christes thorne/ as though Christe had bene crouned with rhamnus/ I neuer sawe it in Englande/and therefore I knowe no Englishe name for it. But it maye be called ether Christes thorne/or buklars thorne/ of the fashon of the frupt or rounde rannes/ of the brodnes of the leaues in comparison of the other two kindes/it groweth in the mounte Appennine a litle from Bononye: Matthiolus setteth two kindes furth that I neuer sawe.

The vertues of Rhamnus.

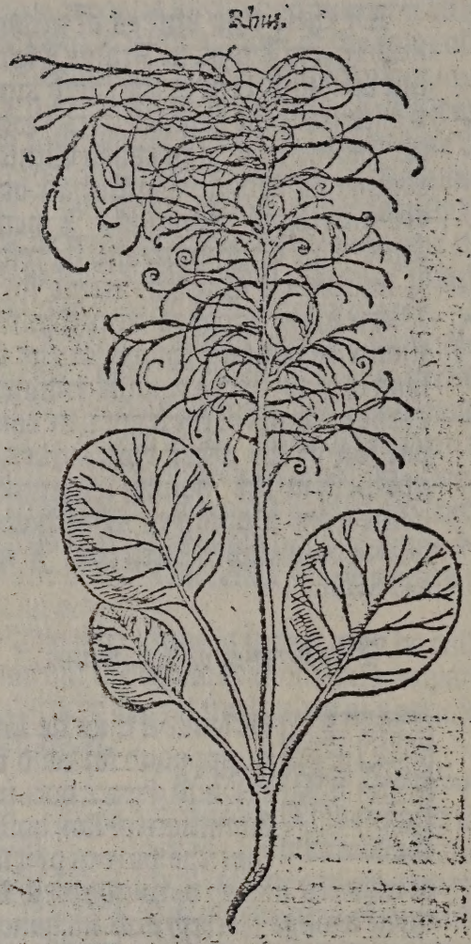
THe leues if they be laid to/are good for wild fires/and greate hote inflāmationes/ som holde that the bowes of it set at mennes dores / or windowes/ do dryue awaye sorcery/ and inchantemētes/that wyches and sorcerers do vse agaynst men.

Of the bushe called Sumach out of Dioscorides.

RHus is called of the Arabianes and apothecaries Sumach/it may be called in English also. The Sumach which is vsed for a sauce vnto meates/which som call rede: is the frupte of the lether Sumach/ whiche hath the name of lether/because men vse it to thick lether therewith: it is a litel tre growinge in rockes of two cubites hygh / wherein are longe lenes/somthinge redish/indented roundabout lyke a saw/the frute is lyke vnto small clusters of grapes/of the bignes of a turpentine and a litle broder.

Out of Galene.

SUmach is a bushye shrub/and doth binde together and drieth/for the lether dyers / or tannares vse this same bushe to drye and to binde toge-



together: the phyſiciones vſe chefely the berryes thereof / and the iuyce whyche is of a verye tarte taſte and bindinge withall / it is dryye in the thyrd degre / and cold in the ſecond.

Thys Sumach that Dioſcorides and Galen maketh mention of / groweth in no place of England / or Germanye that euer I ſawe / but I haue ſene it in Italy / a litle frō Bononye in the mounte Appennine / it may be called in Engliſh Sumach / as the Appotecaries and Arabianes do.

The vertues of Sumach.

THe leaues haue a bindinge poure / and ſerue for ỹ ſame purpoſe that Acaſia ſerueth for. The broth of them maketh ones heyre black / and they are good to be poured in / or to be ſitten ouer / or to be dronken for the bloody flixe / they ar good to be poured into the eares that haue water runninge oute of them / if they be layed to with vinegre or honye / they ſtaye and holde in aguayles / and deadly burning ſores / called gāgrenes: but the iuyce or broth of the withered leaues ſodden in water / vntill they come to the thicknes of honye / they ſerue for the ſame purpoſe that Licium doeth: the fruyte can do all the ſame thinges / and is fit in ſauces for meat / for them that haue the common flixe or bloody flixe / it defendeth from inflammation or burning / if it be layed to with water / bruſed places / and the vttermoſt pates are / whyche paſſed of / and blew places alſo. It ſcoureth away the roughnes of the tounge / menged with hony / it ſtayeth alſo the whyte floures / and healeth the emroddes / or flowing of the blood of the fundament / layed to with the cole of an oke tre / beaten into pouder: but the broth of this is ſodden and congeled together / and after a maner doeth better the ſame thinges / then the fruyte doth. It bringeth alſo furth a gum whiche is good to be put in a hollowe toth / to ſtanche the ake thereof.

Of the herbe called in Englishe palma Christi.

Ricinus.

RIcinus is called in Greke Cici / or Croton / in English palma Christi / or ticke sede because it is like a tyke / it is called in Duch / Wonder baum / Kreutz baume / and zekke komer / in French Palma Chzisti. It groweth oneiye in gardines / so far as euer I coulde se.

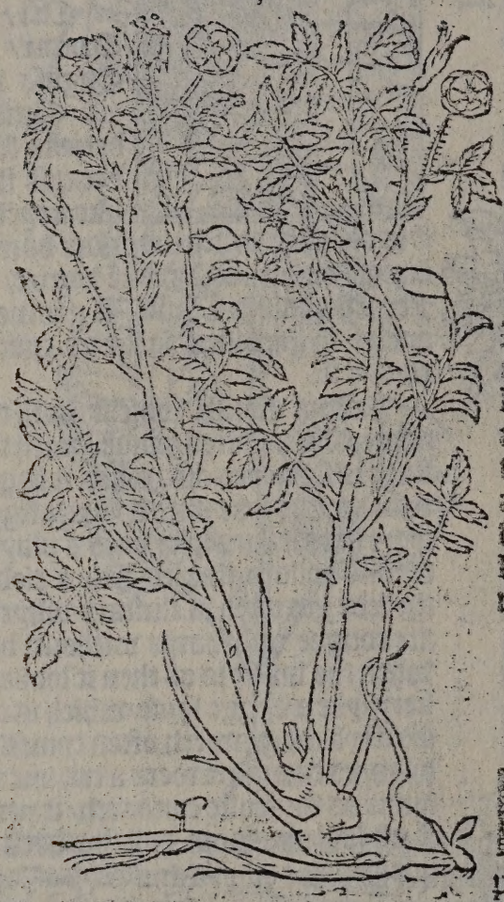
Palma Chzisti whiche hath the name of a mannes hande / with the fingers stretched out / when it is growen vp: it is lyke vnto a yonge figge tree / & hath leaues lyke vnto a playne tree and hollow / stalkes lyke a riede / the sede groweth in clustars whyche are roughe and sharpe without: but when the huske is of / then it looketh very lyke a dogge louse / which is called a tyke: it groweth often tymes so hygh / as though it were a tree / but as soone as the froste commeth / it perisheth sodenly. Som call this herb also / Cataputiam maiorem / and som call it Raquam.

The vertues of palma Christi.

MEn vse to presse out of the sede of Palma Chzisti an oyle / called in Latin oleum cicinum and riciminum / which is nothing mete for meat / but for lampes and emplasters / xxx. cornes pilled / broken and dronken / driue thorough by the belly / fleme coler and water / they prouoke also a man to vomit / but this purginge is very vnpleasant and paynfull / and ouerthroweth the stomacke / the same kirnelles bruised and layed to / scoure away freckelles and litle harde swellinges / and suche spottes as come by the heat of the sanne: but the leaues broken and bruised / and layed to with the mele of perched barley / swage the swellinges and inflammationes of the eyes / the same layed to ether by them selues / or wyth vinegre / swage the byelles or pappes swellinge / wyth to muche plenty of milke / and the greuous inflammation / called saint Antonies fyre.

Of the Rose.

Rosa.

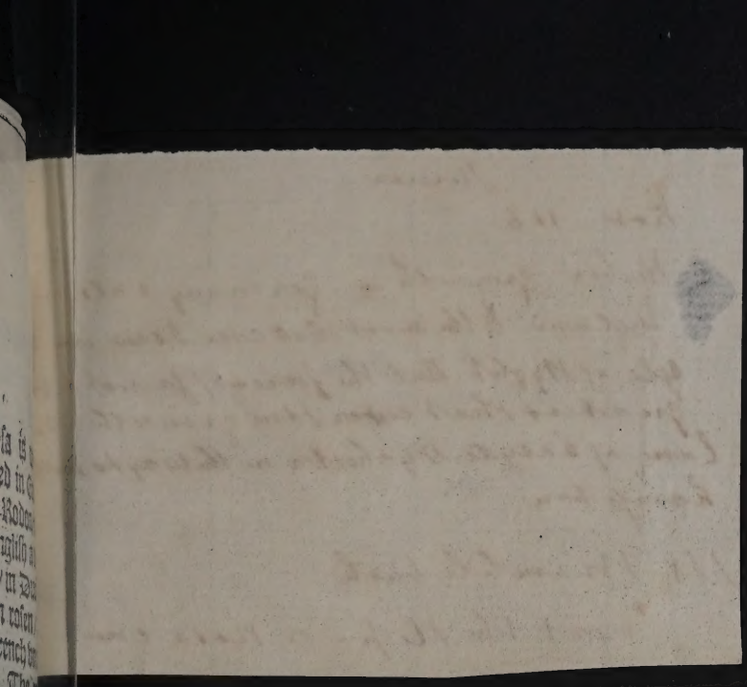


ROsa is named in Grebe Rodon/ in English a rose/ in Duche ein rosen/ in French vn rose. The rose is so well knowen that it nedeth no description/ Dioscorides maketh mention but of one kinde of roses/ but Mesue maketh two kindes/ that is of the whyte and rede: but sence Mesues tyme/ there are found diuers other kindes as Damaske rosens/ incarnation roses/ muske roses/ with certayn other kindes/ whereof is no mention in any olde writer.

The propertye of the rose out of Dioscorides.

THe rose cooleth and bindeth. But the drye roses do binde more/ the iuyce ought to be pressed out of the tender roses/ after that whiche is named the nayle/ be out a waye: for that parte is it whiche is whyte in the leafe/ the reste of it should be pressed and bruised in a morter in the shaddow vnto it be growen together/ and so should it be layd vp for eye medicines/ so are the leaues also dryed in the shaddow/ so that they be oft turned/ that they moulde not/ it ỹ is pressed out of the dryed roses sodden in wine. It is good for ỹ head ache/ the ache of the eyes/ of the eares/ of the gummes/ of the fundament/ of the right gutte/ and of the mother/ if it be layed to with a fether/ or poured on. But if they be layed to after that they are bruised without any pressing/ they are good for the outragious heat of the midryf/ and against the lousenes of the stomach that commeth of moysture/ and agaynste saint Antonies fyre/ when as they are dried & broken/ they are sprenched amongest the thyghes or shares/ they are mengled with medicines called anthera/ and preseruatiue medicines for woundes. But the floure that is founde in the middes of the rose/ is good agaynst the reume or flowing of the gummes/ if it be layed on drye. But the heades dronken/ stop the belly/ and casting out of blood.

Mute



Turner

Rose 116.

Rubia groweth in Germany & al[so] i[n]
England & the most that ever I saw [in]
yle of Wyght. But the Jarest (Jarest &
greatest that ever I saw groweth
lane of beside Wychester in the way to
hampton

118 Wramble bush

next the Hesp - or Rosa can

Out of Galene.

The rose is of a wateriſh hote ſubſtance/ioyned with two other qualities/that is to wete binding and bitter/the floure is more binding then the roſes ſelues be:and therefore it dryeth more.

Out of Meſue.

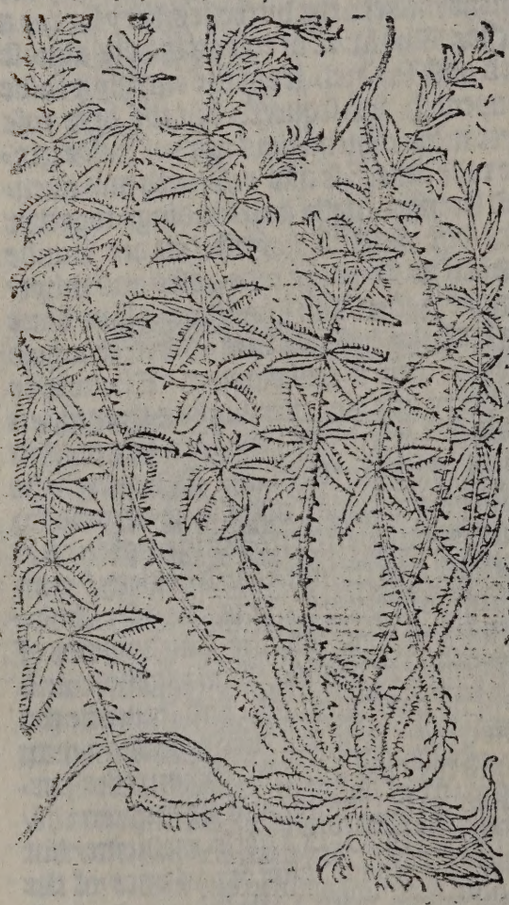
The roſe is colde in the fyrſte degre/and dry in the ſeconde/ and is compounded/and made of two diuers/and ſeparable ſubſtances of a watery/whyche is measurable/& of an erthly byndyng/geuing vnto it much matter/ but of an aeriſh ſwete and ſpreye/and fyrye and fyne/of whych commeth the bitternes/the leaues the perfection and the fezm or beautye. But ꝑ powre of the fyrſte ſubſtance whych hath driuen in the beautye the rednes/ is ſtronger then it that brought in the bitternes/and for this cauſe with only dyynge: this properye is loſte/which the other abyde ſtill/whych if they periſſhe/it ſhall be nomore a roſe/then a dede man/is a man / yet the grene roſes are more bitter then binding/& by the reaſon of this bitternes / grene or moyſte roſes purge/and that theſkye with theyr iuice/but when they are dryed/the heat beyng reſolued / whiche maketh the bitternes/they ſhewe a ſubſtance binding or drawing together. The iuyce of roſens is hote almoſt in the fyrſte degre/becauſe it is ſyfted and ſondred from the earthly & colde ſubſtance/it purgeth and reſolueth/openeth/and ſcoureth/but the dryе roſe is colder and more binding/& that yet more whiche was not yet fullye growen:and the whyte more / then the rede: the roſe alſo reſolueth and quencheth out hote diſtemperatures/ and ſtrengtheneth and bindinge together the partes/and doth it moſt with the ſede and litle heyres that are founde in the middes of the ſede veſſelles: when as there are rede roſes and whyt/ and of both the kindes/ſom haue manye leaues/and ſom fewe/& ſom haue playne leaues/& ſom haue curbed/in both the kindes/ that is better whoſe natural color is perfitter/and hath fewer leaues and playner. The whyte roſes purge nothynge at all/ or ellis verye litle/but they binde & ſtrenghten more then the rede do. The iuice of them that are full rype/ are better/ and ſo is the water better wherein the rype roſes are ſteped in. It ſcoureth the blood of the veynes and arteries/from yelow choler of galle/it is good for the iaundes / for it openeth and ſcoureth awaye the ſtoppinges of the ſtomack and lyuer/it ſtrenghteneth the hart and ſtomack/ and healeth ꝑ trimbling of the hart: the cauſe beyng emptied out before. It is good for cholerick agewes: Roſe oyle conforteth the ſame partes/ that the ſtilled water of roſes doth/they ſtrength the louſe ſubſtance in dryuing them together/and fortifye the holding poure/they put out all hote burninge/ and ſtaunche the iche that commeth thereof/they make a man ſlepe/but they prouoke a man to neſe/and ſtere a man to the poſe / and they are euell for rheumatike perſons/they faſten the bowls and the thruppel or throte/ and ſtrenghten the/ and take dronkennes away. The roſe ſeyng that it is a gētle medicine/ but worthe in purging/it hath nede of helper as whay/ hony: for an vnce of the iuice of roſes/with two or thre vnces of whay/ with a litle ſpicknarde/doth

purge well/the leaues of roſes infuſed in whay and preſſed out with honye purge alſo without any greſe.

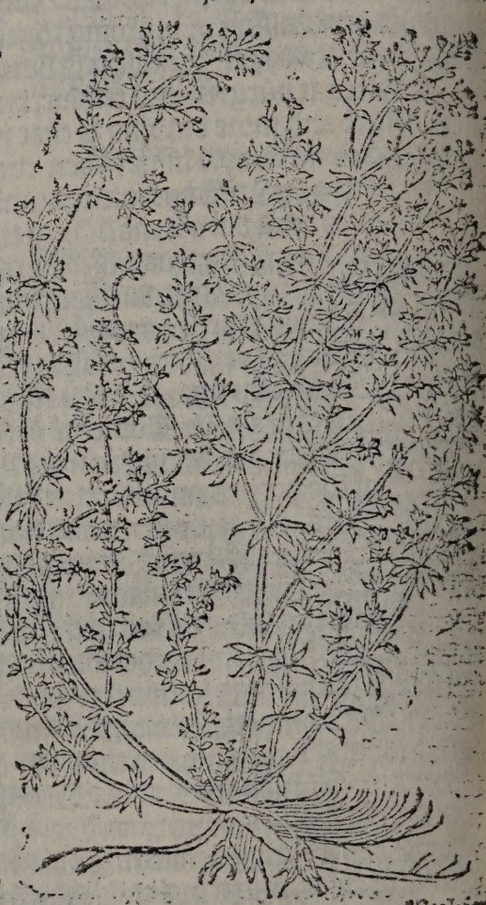
The ſyrop of the iuyce of roſes/and of roſes themſelues doth purge alſo gently: Roſes condited in honye/ſcour/purge and ſtrengthen: but condited with ſugar/they ſcoure leſſe/but they ſtrengthen more. The water wherein roſes haue ben infuſed/clenſeth/ſcoureth and purgeth. And diſtilled water ſtrengtheneth/but it purgeth not/for the purging and ſcouringe vertue/becauſe the ſubtil heat of it/is diſſolued awaye with the fyre. Vinegre of roſes ſtaunche all kindes of inflammaciones and hote burninges/it cutteth in ſonder/and ſcoureth and confforteth or ſtrengtheneth. The roſes ſpecially beynge freſhe/can abyde no ſethyng: for theyr purging and ſcouringe vertue is dryuen awaye by the fyre: the iuyce of roſes by meaſurable ſethynge/is made more fyner/and ſcoureth more myghtely. Oyl that is made of vnripe olyues/ſet in the ſon wyth vnripe leaues of roſes/doth myghtely reſolue: the iuyce of roſes is gyuen from an vnce vnto ii: the ſyrop wyth the iuyce of them is taken from two vnces vnto fyue.

Of Madder.

Rubia ſatiua.



Rubia ſylueſtris.



Rubia

RUbia is named in Greke Erithrodanon/ in Englishe madder/ in Duche rote aut/ farber rote/ in Frenche garance.

Rubia is a rede dying rout/ whereof one kinde is wild/ and an other kind is set and trimmed: the stalkes of madder are foure squared/ longe/ rough/ lyke vnto the stalkes of goosharets/ but in all pointes greater and strōger/ hauing leaues by certaine spaces/ goyng betwene one order of leaues/ and an other in euery ioynte or kne lyke vnto sterres goyng roundabout. The sede is rounde/ fyrst grene/ and after rede/ and last when it is rype/ black. The route is small/ long/ rede/ and prouoketh a man to make water. The greater kinde of the madder whych vseth to be set/ and planted/ groweth verye plenteously in many places of Germany/ but in greatest plēty that I know about Spyre. The wilde kinde groweth plenteously both in Germanye in woddes/ and also in Englande/ and in the most that euer I sawe/ is in the yle of Wyght. But the fayrest and greatest that euer I sawe/ groweth in the lane of beside Wynchester/ in the way to South hampton.

The vertue of Madder.

THe rote causeth a man to make water: wherfore if it be dronken wyth mede/ it healeth the guelsought or iaundes. It healed also the sciatica and the palsey. It driueth out muche and grosse vrine/ and somtyme blood. But they that drinke it dayly/ ought to be washed in a bath/ and to se the difference of those thynges that are emptied furth/ the iuyce dronken vō the leaues/ is good for them that are bitten of venemous beastes. The sede dronken with honied vinegre/ called orimell/ melteth awaye the milt. The roote layed to: dryueth furth both the byth and the floures/ and also the ieeondes/ if it be layed to wyth vinegre/ it healeth whyte frecklelles.

Of the Bramble bushe or blaak berrye bushe.

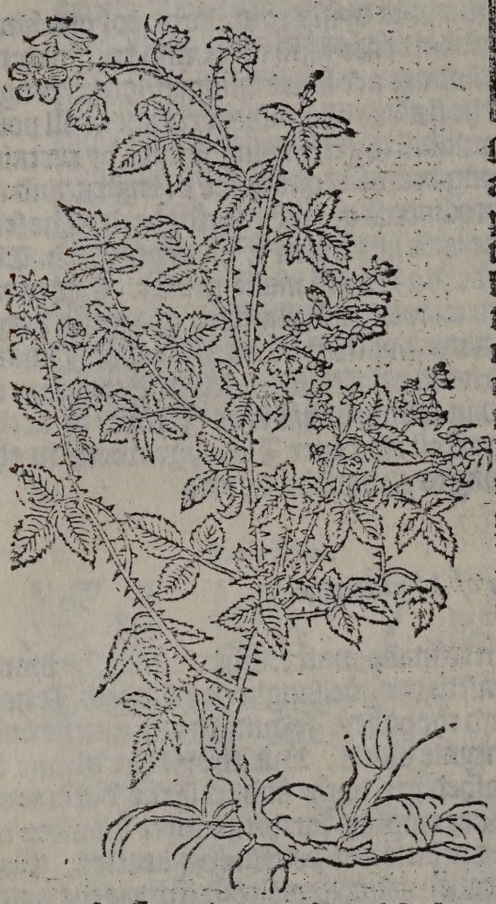
RUbus is also called in Latin Sentis/ in Greke Batos/ in English a bramble bushe/ or a blacke berrye bushe/ in Duche ein Bromber/ in French Rouce.

There are two kindes of this bramble/ one that groweth commonlye in hedges and with other bushes/ and an other kinde that groweth in small yandes of freshe waters/ and about riuers sydes/ and also in corne feldes. This is called of som Chamebatos. As the great kinde hath alwayes blacke berries when they are rype/ and full of sedes: so the lesser kinde hath somtyme rede berries/ whē as they are rype and but a few sedes. But that they are much pleasanter to eat then the greater berries be.

Of the Bramble bushe.

The vertues of the bramble bushe and berries.

Rubus.



THE bramble bindeth/ dryeth and dieth heyre. The broth of the braunches if it be dronken/ it stoppeth the belly/ and stayeth the ilshew that weome haue/ and it is good for the biting of ỳ serpent called prester: they streingthen the goumes: and the leues chewed/ heale the diseases of the mouth. They staye rinninge sores/ they heale rinning sores in the head/ they are also a remedy for the eyes that fall doune/ the leaues are good to be layd vpon hard swellinges of the fundament/ & to the emrodes/ the leaues are also good to be vsed agaynst the ache of the stomach/ and for the diseases called Cardiaca passio. The stalkes or braunches vse to be bruised with the leaues/ and ỳ iuyce to be pressed out/ and to be dryed vp in the sonne into an hard lumpe/ which is singularely good agaynst the diseases before named.

The iuyce of the berry of a bramble bushe/ if it be full rype/ is fit for ỳ medicines of the mouth. The bellye maye be stopped by eating of the berry halfe rype/ and also with the soute dronken in wine. Galene beside all these properties that he confesseth/ that the bramble hath/ writeth also that the barke of the roote of the bramble/ breaketh also the stone.

Of the Brere bushe or Hep tre or Brers tre.

RUbus canis or canirubus/ is named in Greke Kynosbatos/ in English a Brere bushe/ or of other some an help tre/ in Duche wilde rosen/ or heck rosen.

The description of the Hep tre.

THe Hep tre is a bushe lyke a tre/ much greater then a black berry/ or bramble bush/ it hath leaues muche broder then the myrtell hath/ with strõg pryckes about the bowes/ it hath a whyte flouce/ & a long fruyte/ lyke vnto

the

Rubus canis.

Rosa canina

the kynnell of an oliue/whiche when as it is rype/ is fayre rede/ and within it hath doune lyke flackes.

By thys description of Dioscorides maye diuerse errores be confuted/ fyrst theyrs that take rubum canis/for the bramble and theres also ỹ holde that holde styfye/that rubus canis is our hawthorn/for nether the fruyt of the black berry bushe is long/nether hath any downe in it/ nether hath the fruyt of the hawthorn any downe or flockes with in it/wherfore seyng that the fruyt of rubi canini hath downe in it/and nether the fruyte of the black berry tre/nether of the hawe tre hath any in it / nether of these can be rubus canis.

As touchynge the Eglentine I take it to be a seuerall kinde from the brere / and reken it to be the bushe that is called of good wryters Kynorodon/or rosa canina.

The vertues of the Brere tre, or Hep tre.

The fruite of the brere called an Hep/if it be dryed/ and the downe that is within taken out/stoppeth the belly/whereby a mã may gather that it bin-

it bindeth strongly. But the leaues binde weykely. We must beware that ye eat none of the downe that is within. For it is very perilous for ỳ throte and winde ppe. Let them therfore take hede that make tartes of Heppes/ that they purge them well from the down. The tartes made onlye of Heppes serue well to be eaten of thē that vomit to much/or haue any flixe/whether it be the blody flixe or the common flixe.

Of the busshe called raspis or hindberry.

Rubus.

RUbus ideus is named in Greke Batos idea/ in Englishe Raspis or Raspices / and in the Nozth countre Hyndeberries/ in Duche Hyndbere/in Frenche Frambois.

Rubus ideus as Dioscorides writeth/hath that name because it groweth very plenteously in the hyll Ida. This bushe is muche tenderer/then the comon bramble bushe/ and is roughe or sharpe/ with fewer pzickes: howbeit/it may be found in som places without anye pzickes at all.

The bushe that I take for the ryght Rubo ideo/ groweth in the greate hygh hilles a littel aboue Bōne/and in East Freland in a wod besyde Anrik/

rik/and in many gardines of England. It hath much smother stalkes then the bramble/and no great howky prickes at all/the berries are rede.

Matthiolus writeth that there is in the mountaynes of Trent / a kinde that hath rede berries and very pleasant/and without kirnelles/which som of the later writers haue iudged to be rubum ideum. But he sayeth he can not se how/that it can be proued to be so. For when as Dioscorides sayeth/ that rubus ideus hath the name of idea/he supposeth that ther vpon it may be well gathered/perchance not vnaduisedly that rubus ideus groweth no where ellis/but in Ida/as radix idea doth/ and as dittani/ the righte groweth only in Candy/except a man take this word idam/for growing vpon the mountayn. Because this kinde of argument is oft vsed of Mathiolus/ I thinke nowe that is mete/because the place requireth to cōfute this kind of argumente/ because he vseth it in confuting the truth/whiche other men found that he could vnderstande and consent vnto. If this be a good argument/rubus ideus groweth in plēty in Ida/therefore it groweth no where ellis:then this is also a good argument/ Stechas groweth only in the plandes of Frenche agaynst Massilia/which are called Stechades/ wherupon it hath the name/therfore there is no Stachas/but it that groweth in those plandes. Therefore it that groweth in Arabia/and it that groweth in Spayne and Italy/is no Stechas. This must also be a good argument. Dioscorides sayeth that Aconitum lycoctonon groweth plenteously in Italy in the Justine mountaynes:ergo/wheresoeuer any herbe hauing the forme and properties of Aconiti lycoctoni/be founde if it grow not in Italy/ it is not Aconitum lycoctonum. But seyng that these be noughty argumētes so is it that Pliny and Matthiolus make/also noughty. Rubus ideus hath ẏ name/because it groweth very plēteously in the hill Ida: ergo it groweth only in Ida. For Dioscorides sayeth not/that rubus ideus groweth only in Ida:but that it groweth there in plentye/ and therefore denieth not/ but ẏ it may grow also in other places as well as there.

Conradus Gesnerus writing of suche herbes as are in mounte Fracto/ sheweth a bushe to grow there/which he calleth Rubum Ideum/ and he describeth it thus. Rubus ideus is there almost with a frupt of a black berrie without any prickes/low with a woddish or hard roote/ with leaues like ẏ brāble/or strawberry/vō litle kirnelles two together or thre together/ or one alone in one berrie. The tast of it is soure/it groweth vpon a rock.

The vertues of Raspis.

The Raspis hath the same vertues that the common bramble hath/and besydes also the floure of it bruised with honye/and layed to/is good for the inflammationes and hote humores gathered together to the eyes/and it quencheth the hote burninges/called erisypelata: it is good to be geuen with water vnto them that haue weyk stomackes. It were good to kepe some of the iuyce of the berries/and to put it into som pretty wodden vessel/ and to make of it as it were raspis wine/which doutlesse should be good for many purposes/both for a weyke stomack/and also for the flixe/and diuers diseases of the goumes/teth buula tong/and pallat and other places thereabout.

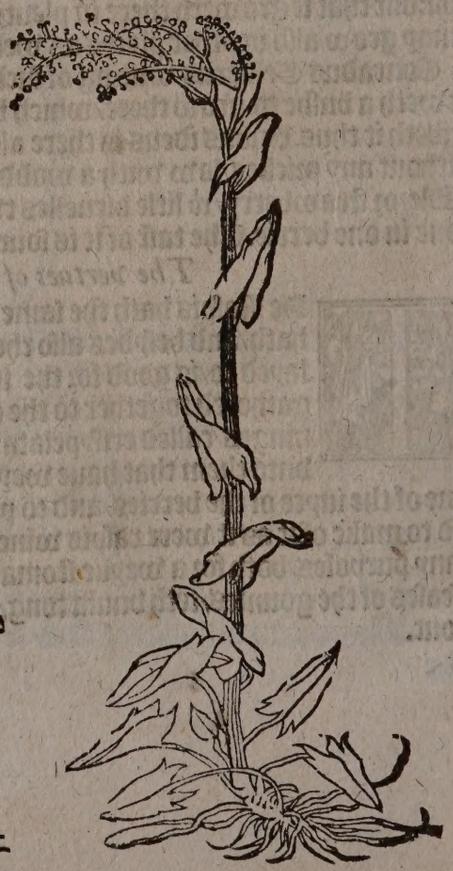
Of

Rumicis primum genus.

Rumicis secundum genus.

Rumicis tertium genus.

Rumicis quartum genus.



RUmex is called in Greke Lapathon/in Englishe a Dock/in Duche Wenwelwortz/in Frenche de la parelle. Of the kindes of Dockes/they call one Orilapathon/and in the vppermoste partes/it is harde and somthing sharp/and it groweth in pooles and diches: the seconde is it of the garding/not lyke vnto thys. The thyrde is a wilde kinde/and it is small/and lyke vnto plantayne softe and lowe. There is also the fourth kinde/whiche is called of som Oralis or Anararis/or Lapathum agreste/whose leaues are lyke vnto the leaues of the littel wild dock/the stalke is not great/ẏ sede is somthinge sharpe/round rede/and byting/and it is found in ẏ stalke and outgrowing twigges: hetherto hath Dioscorides written. To whose writing som of the later Grecianes do not fully consent/and namelye in the descriptiones of Orilapathi and Oralidos/for som of the later Grecianes seme to take Orilapathum/as though it had the name of the sour and sharp taste/and not of the sharpnes of the ouermoste part of the top of the leafe. Aetius in the healing of the falling sicknes/writeth these wordes after the translacion of Cornarius of Oralis: Orallidem siue rumicem acutum/viridem presertim quotidie dato a primo luna vsque ad trigesimam/in whiche wordes he semeth to confound and make all one of Orilapathum and Oralis. The same Aetius writeth thus of Oralis in the healing of the iaundes. Oralis est rumex acri sapore/folijs ranulis et folijs caude quadrangulari/&c. We may se that Aetius geueth here vnto the tast of Oralis sharpnes/wyth bytinge as this worde Acris doth signifie/& a four cornered stalke/whereof nether of both Dioscorides geueth vnto his Oralis/nether to his Orilapatho. As for my parte I do not remember that euer I sawe anye such sorel as Aetius describeth. Nowe as concerning the kindes of dockes whereof Dioscorides writeth/I am sure/we haue the same/and also more then he made mention of/we haue the great kinde of Dock/which the vnlearned take for Rebarbe/& is called of som Rubarbarum monachorum/and this do the common herbaries of this tyme take for the garding Dock of Dioscorides/we haue a kinde of Dockes that groweth in shallow diches and watery places/wyth a very sharp leafe/wyth a taste lyke vnto other Dockes/and thys do I take to be Oralapathum in Dioscorides. There is an other kind of Dockes that groweth in moyste and watery grounde/with a leafe muche rounder then it that I spake last of/it hath a very soure taste lyke sorel/and this do I take for Oralapatho of Aetij and other of hys tyme.

We haue two kindes of wild Dockes/the one with the forme and lykenes of plantayn/whych groweth in middowes and in bare grenes/and an other kind with a leafe not much vnlyke the leafe of Aran: and so many kindes haue we also of Oralis or Sorell/for the one hath a rounder leafe/and ẏ other sharper/wt sharpe thinges resembling abrode arrow head. We haue also an other kind of dock growing in orchards & gardines/& about toumes & suche places as kye & oxen/& other beastes vse comonly to haunt & stād in.

Of the kindes of Dockes.

Thys kinde for the form that it hath with the garding dock/ maye seme to be a kinde of it. But by it that groweth without settinge/ or sowynge/ it maye seme to be a kinde of wilde docke. But it maketh no great matter of what kinde it be of/ seynge it is knowen by experience to haue the vertue that other dockes haue.

The vertues of the Dockes.

The leaues of all the kindes of dockes/ when they are soddē soften the belly. The leafe layd to raw with rose oyl or safron/ driueth awaye melicrides/ which are apostemes/ which haue an oylish thyng within them lyke vnto honye. The sede of ẏ wildē dockes/ and of the diche dock with the sharpe leafe/ and of the sorrel/ is good to be dronken in water or wine agaynste the bloodye flixe or other flixes/ and agaynst the lothfulnes of the stomack/ and agaynst the biting of a scorpion. If any man drinke any of these sedes/ and after chaunce to be bitten/ he shall haue no hurt of it. But the routes of them/ sodden wyth vinegre/ and also though they be raw/ if they be layd to/ heale lepres/ ẏ foule scuruy euell/ and rough scabby nayles. But the place must be rubbed before in the sonne with nitre and vinegre. The broth also if the itchinge places be bathed therwith/ driueth awaye the itche. They swage also the payn of the teth/ if they be sodden in wyne/ and ẏ teth be washed therewith/ they swage also the payn of the eares/ they dryue also away harde lumpes and wennes if they be sodden in wine and layd therto. The same layd to stop the ishewe of weomen/ if they be sodden in wyne and dronken/ they heale the iaundes/ and breake stones in the bladder/ and prouoke doune floures/ and they are good for them that are bitten of a scorpion. The great dock called in Greke Hippolampathon/ which groweth in meres and great pooles/ hath the same nature that other haue. The old writers appoynt no certayn degre vnto the kindes of dockes/ but Aetius writeth that the dock is partaker of heat/ naminge no certayn kinde. But Rasis vnder the name of Acetisa/ whyche worde the Arabianes interpretes without all discretion vse for al kindes of dockes/ sayeth that acetosa is cold and drye/ but he telleth not in what degre/ but I suppose that Rasis writeth of sorell rather then of any other kind. But my iudgement is that sorell is colde at the least in the first degre/ and that the other kindes are not manifestly hote/ but rather bowynge to coldnes/ then to any notable heat.

Of the bushe or shrub, called Kneholme, or Buchers browme.

Ruscus is named in Greke myrsine agria/ that is myrtus syluestris/ in Barbarus latin bruscus/ in English Kneholme/ or Knehull/ and of other Bucher broume/ and of som Petigre/ I neuer sawe it in Germany/ therfore I know not the Duche name of it.

Ruscus

Sabina.

RUscus called of Dioscorides Myrtus sylvestris / hath a leafe lyke vnto a myrtell tre/but broder/lyke in fashon vnto a lance/ sharp in the top. It hath a rounde fruyte in the middes of the lefe rede/when it is ripe with a harde kirnel within. The twigges are bowing lyke binde braunches/which come out of the roote/they are tough a cubit high / full of leaues / the rootes are lyke vnto grasse binding/tarte in taste/and somthing bitter. This bushe groweth verye plenteously in Esser and in Kent/and in Barke shyre/but I could neuer se it in Germany.

The vertues of kneholme.

THe leaues and the berries dronken in wine/do moue a man to make water/and bring weomen theyr floures/and breake the stone of the bladder/they heale also the iaundes/the Stranguriã/& ỳ head ache/the broth wherin ỳ rootes are sodden/can do the same. The yong stalkes vse to be eaten for sperage / after ỳ maner of a worte or eatable herbe/but they are bitter and prouoke vrine.

Of Rue.

Ruta.

RUta is named in Greke Pyganon/in Englishe Rue or herbe grace/ in French rue de gardin/in Duch Weinraut. Ther ar two kindes of Rue/the gardin Rue is so well knowen in all countrees/that it nedeth no description. But the wilde Rue is so gessen and skant/that I could neuer find it in all my life time/nether in Germany nor in England/sauing one tyme in Weissenburg/and the sede of that/was sent me from Zurch by doctor Gesner/it hath much smaller and longer leaues/then the common Rue hath/or ellis much lyke in other poyntes vnto it.

The vertues of Rue out of Dioscorides.

THe wilde Rue that groweth in woddes and mountaynes/is more sharp or biting/then the gardin or sowen or set Rue/ & it is not fit to be eaten. Amongest the kindes of gardin Rue/ is moste fit to be eaten that groweth beside a figge tre: they haue both a burning propertie: they heat & bring of the skin/ prouoke water/& driue floures. And both they/ whether they be ta-

be taken in meat/or drinke:they stop the belly/it is a soferayne medicine or preseruatiue agaynste poyson/if an acetable of the sede of it be taken with wine:yea the leaues taken aforehand by themselues/and with nuttes / and with dried figges/make poysoned medicines to wante theyr streingth. If they be taken after the same maner/they are good agaynst serpentes. Rue both in meat/and in drinke/destroyeth the naturall sede. If it be soddē with dryed dyll/and dronken/ it stauncheth the gnawinge in the bellye. If it be dronken as is sayed before:it is good for the ache of the sydes and of ẏ brest/ agaynst pursines & shortnes of breath/agaynst coughes/agaynst the inflam mation of the lunges/agaynst the sciatica and the ache of the ioyntes / and agaynst the colde that commeth agayn by certayn fittes or courses. If it be poured in with oyle/it is good for the windines of the great gut/ and of the mother/and of the streyght gut. The same broken with honye/and put into the secret place a good waye vp/deliuereth weomen of the stranglinge of ẏ mother. If it be heated with oyle and dronken/it killeth wormes. Som vse to laye it to with honye for the ache of the ioyntes/and som vse to laye it to with fygges agaynst the dropsey:yea if it be drōken/it is good for the same. Also if it be sodden in wine to the consumption of the halfe/and rubbed on/ it will do thesame. It quickeneth the syght both raw/and condited / if it be receyued in meat: it swageth the ache of the eyes/if it be layed to with the floure of parched barlye. With rose oyle and vinegre/it helpeth them ẏ haue the head ach:if it be bruised and put into the nose thrilles/it stoppeth the bursting out of blood out of the nose:if it be layed to with bay leues/ it swageth the inflammation and swellinges of the stones/and it heleth wheales with myrt/and a treat made of ware:if ye rub the place with wine/ peper and nitre/it healeth the whyte morphew. But if it be layd to emplaster wise/ with the same/it taketh awaye litle rede lumpes like knoppes of tyme/and wartes also lyke pysmeres:if it be layed to with hony and allome/ it healeth the foule scrury euell. The iuyce of Rue made hote in the pyll of a pomgranat/& poured in/is good for the ake of the eares. The same healeth dull eares/layd to with the iuyce of fennel and hony: if it be layed to with vinegre / whyte lead and rose oyle/it healeth hote and cholerick inflāmationes and riuninge sores/and tetteres/and the rinnīg sores of the head.

If rue be eaten afterward/it dilayeth and stancheth the biting or sharpnes that commeth of the eating of garlyk and onyones.

The Rue of the mountaynes if it be eaten/it kylleth a man. But the sede of the wilde Rue dronkē/is good for inwarde diseases/ and is fit to be menged with preseruatiues and triacles.

The sede also of Rue perched/if it be geuen seuen dayes to drinke to him that pissed his bed/he shall do no more so.

The root of thys is called moly of the mountaynes.

The wilde rue is lyke vnto it of the gardin/ and it is good in drinke for the falling siknes/and for the sciatica/it driueth doune floures/ but it killeth the byrth/for it is sharper then it of the gardin/yet it may not be eaten / because it is hurtfull in meat.

Of Rue.

Out of Galene.

WIlde rue is hote in the fourth degre/ & the gardin rue is hote in the thyrde: it hath not only a biting taste/ but also a bitter. wherby it may make rype and cut insonder grosse and tough humores/ and for that propertye it may driue vrine/ it is good for windines/ and therfore restreyneth and bridleth the appetite and desyre of the pleasure of the body/ it maketh ripe and dryeth mightely.

Out of Simeon Sethi.

IT is good for the windye and waterye dropsey: it is good for them that haue dronken the iuyce of poppye called opium / or the poyson of Aconitum or Liberdis baye/ if it be dronken/ it is good for ỹ colick/ and so is it good also in a clister/ mẽ holde that it quickeneth the eyesyght/ and therefore paynters vse it muche: if ye seth it with oyle and bath the bladder therwith/ it is a remedye agaynst the stopping of water. Both take in aboue in drinke and beneth in a clister. It is good for the lithargie or forgetfull disease: it is also good for them that haue the goute or payne in the knees of watersihe humores: it strenghteneth the guttes not by the heat alone/ but of a natural propertye. But they that are cholerick of nature/ and are syck of cholerick diseases/ ought to absteyne from rue/ for it heateth them to much/ and melteth away the fyne blood/ and leaneth the grosse/ and maketh it melancolick: the iuyce of this herbe is euell for weomen with chylde/ he that eateth rue in ỹ morning shall be fre all the day after from venem and poyson.

Of Sauin.

SAbina is named in Greke Brathys/ in Duche Seuenbaume/ in Frenche Sauinera or Sauiner.

There are two kindes of Sauine as Dioscorides writeth: the one hath leaues lyke a Cypres tre/ but more pricky with a greuous smell/ byting and burning: for it is a short tre spreding it selfe more out in breath: and som vse the leaues for perfumes: ỹ other hath leaues lyke Tamarisk. I haue sene both these kindes in Germany/ and the one plenteously in Englande/ that is the lesse/ and the greater I saw in Wormes in Germany in a preachers gardin.

The vertues of Sauin.

THe leaues of both the Sauines staye and stop woundes that spreade for a brode and consume flesshe as they go/ and if they be layed to/ they swage inflammationes. Also if they be layed to with honye/ they scoure awaye blacknes and filthines/ and they burste carbuncles. But if they be dronken with wine/ they dryue blood by the vrine/ and dryue furth also the byrth: the same thynge will they do if they be layed to/ or ministred in a perfume/ they vse to be menged with heating oyntmentes/ and namely wyth the oyntment called vnguentum gleucinum.

Dut

Sabina.

Out of Galene.

SAuin is of the nombre of them that drye myghtely/ and that accordinge vnto thre qualites/ whiche it sheweth in taste lyke vnto the Cypres tre/ but that it is more bitinge/ and as a man woulde saye more spicye or better smelling: therfore it hath the qualite that I spake of/ that is a byting sharpnes/ standing in an hote complexion and bitternes/ and a darcker or more vnfelable binding/ then the cypresse tre hath: for in asmuche as it excedeth in that/ so more myghtely doth it make rype/ and therefore it can not glew together woundes/ for the strenght of the drynes/ and the heate that it hath/ for it hath so much of both the qualites/ that it doth stretche out and bringe inflammation or burning: it may as well be occupyed aboute rottenes as the Cypres maye/ specially when they are stronger and longer/ for these without anye auoyance can abyde the strenght of medicines: it louseth or dissolueth carbuncles.

This is a medicine that is hote in the thyrd degre/ and drye in the same/ and hath verye subtil partes/ and for that cause it is put in to oyntementes. Some vse to put twyse as muche of it in the stede of one parte of Cinnamu ni: for if it be dronken/ rypeth and maketh fyne and subtil.

Of the elder tre, and of the bushe called Vualworte or Daynwurt.

Sambucus.

SAmbucus is called in Grek Akti/in English Elder or Bourtre/in Duche Holder/or Hollēder/in Frēch Sus or Suin. Ther ar two kindes of Acte/sayeth Dioscorides/the one is called Acke/ and it riseth vp into the fashion of a tre/ and thys is named in English Elder/and it stretched out twigges like redes rounde/som thing hollow/somthing whytish & lōg/ there growe iij. or iiij. leues together by certayn spaces goyng betwene/lyke the Walnut tre leaues of stinkinge sauor/ and more indented: in the top of the stalkes or bowes are round shaddowye clusters/hauing whyte floures/a fruyt lyke the Turpentin tre/somthing purple in black/full of berries/ful of iuyce/and of wine.

The other kinde is called in Greke Chameacte/and in Latin Ebulus/& in English Wallwurte or Daynworte/and in Duche Attich. This is low & lesse/and more like an herbe/and it hath a foure squared stalke/parted with many ioyntes/the leaues grow with certayn spaces goyng betwene/ hanging about euery ioynte after the maner of fethers/lyke vnto the leaues of an almonde tre/indented roundaboute/ but longer/ euell smellinge/ with a shaddowy

shaddowy clustred top lyke the other kind/and euen so a floure & a frupt. It hath a long rout/of the bignes of a mannes finger: thus far Dioscorides.

Beside these two kindes/I founde the third kind growinge in the alpes with rede berries/in other poyntes lyke vnto the former kind called Elder.

The vertues of Elder.

BOth the kindes haue one propertie/and serue for one purpose/they dry and dryue water/and are euell for the stomack/the leaues sodden and eaten as an eatable herbe/dryue out choler/and thynne fleme/and the yong stalkes sodden in a pot do the same. The root sodden in wyne/and geuen in before meat/helpeth the dropsey: if it be dronken after the same maner/it is good for them that are bitten of the viper/the same sodden in water/if a woman sit ouer it/it softeneth the mother and openeth it/and it amendeth suche hurtes as are commonly about it: the frupt dronken with wine/doth the same: the same layd to/maketh the heyre black. The tendre and freshe leaues/swage inflammaciones layd to emplasterwise with perched barley/and they are good for burning and the bitinges of dogges: the same glewe together hollowe sores that gape after the maner of a fistula: they are also good for them that haue the gout/if they be layd to with bulles tallowe or gote buckes swet.

Of the willow or Sallow tre.

Salicis primum genus.

Salicis alterum genus.

Of the Willow or Sallow tre.

Salicis tertium genus.

SAlix is named in Greke Itia/ in English a Wyllowe tre or a Sallow tre/ & in ỳ Northren speache a Saugh tre / in Duch/ Ein weiden baum/ in Frenche vn Saulge. Salix as Columella writeth is deuided in to two principal kinds: the one is called perticalis/ ỳ other is called viminalis. Perticalis Salix is ỳ great willow tre/ which hath long rodes growing on it. Viminalis is an oyster tre/ such as bryng furth roddes/ ỳ baskattes ar made of. Viminalis is of diuers sortes. The first is called Salix greca/ the second gallica: the thyrde Sabina. Salix greca which is yelowe in color/ groweth much in East Fresland about a cytye called Anrik. Salix gallica which hath rede twigges/ groweth in many places of Englande and Germany also. Salix sabina which is also called amerina/ groweth onely in Italy and in East Fresland/ so far as I haue founde hetherto.

The vertues of the willow tre.

THe sede/ the leaues and the barke/ and the iuyce of the willowe tre haue poure and vertue to binde together.

The leaues broken and with a litle pepper dronken in wine / are good for the Iliaca passio/ or the gnawing of the small goutes.

The sede broken/ is good for them that spitte blood / & the barke is good

for

for ỹ same purpose: the same barke burned & knodde w̄ vinegre/ & layd to em plaster wise/ taketh awaye harde lumpes/ & litle swellinges like nayle hedes.

The iuyce of the leaues and the barke/ made hote in the pill of a pomgranat with rose oyle/ healeth the ake of the eares/ the broth of the same is good to bathe goutye places/ and to be poured vpon the same: the same driueth awaye scurfe and scales: the tyme of taking of the iuyce of it is/ when that it floureth by cutting of the barke: this hath poure to scoure awaye those thinges/ which bringe darcknes vnto the apple of the eye.

Out of Galene.

A Man may well vse the leaues of the willow tre for to glew woundes together/ the moste part of Physiciones vse the floures of the willowe tre most of all for the preparing of a drying emplaster/ for the poure therof is to drye/ for beside that it byteth not/ it hath also a certayn binding/ ther are certayn also/ whiche presse out the iuyce of it/ & kepe it as a medicine without all byting and drying vp very profitable for many thinges/ for ye cā not finde any thinge more profitable for many thinges thē a medicine is/ which drieth without byting/ & doth binde a litle/ but the barke hath ỹ like poure/ with the floures and the leaues: but that it is of a dryer complexion as all barkes be. Som men do burne the barke and vse the ashes of it/ for all thinges that had nede of a mighty dryer.

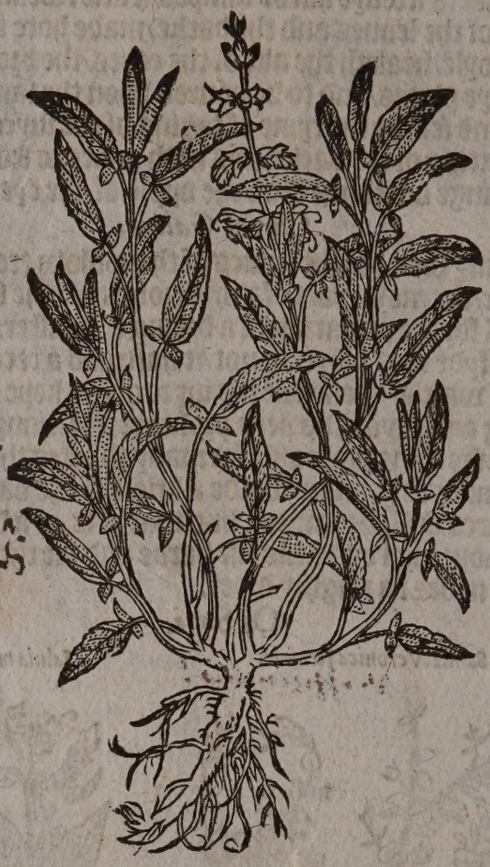
Of Sage.

Saluia. Veronica fœmina. V. officinalis?

Saluia maior. Icon. Fuchs. 138

Of Sage.

Saluia minor.



Jack. 139
The Common
Garden sage?
Yorke-shire?

SAluia is called in Greke Elilisphacos / in English Sage or Sauig / in Duche Salben or Selue / in Frenche Saulge.

Sage is a long bushe full of bowes and braunches / hauing twigges four square / somthyng whytish / and leaues lyke the Quince tre / but longer / rougher / thicker / and priuely resembling hozenes of a wozme cloth / whyte vnder / smellinge wounderfully / but the smell is greuous / it hath sede lyke the wilde hozminum in the top of the stalke / it groweth in rough places / Hetherto Dioscozides.

Dioscozides maketh but one kinde of Sage / but Theophrast maketh two kindes of Sage / one wyth a rougher / and the other wyth a smoother leafe / but nowe are there founde moze kindes / the whyche though they differ one from an other muche in roughnes / and smoothnes in greatnes and smallines / and in diuersite of coloures / yet in my iudgement / they do agre al in one vertue and propertye / and although som be stronger then other som be.

The

The vertues of Sage.

THe broth wherein ꝑ leaues and branches are sodden/ dryue fourth water/and bring furth floures/and draweth furth the byth/ and it healeth the pricking of the fishe/called in Latin pastinaca marina/whych is lyke vnto a flath/with venemous prickes about hys tayle: It maketh heyre black/it is good for woundes/ it stoppeth the blood/ and scoureth wilde sores / the broth of the leaues and the braunches wyth wine stancheth the iche of the priuites/if they be washed therewith.

Out of Galene.

Galene writeth that Sage is of an euident hote complexion / and somthing binding.

The vertues of Sage out of Aetius.

THe heating poure of sage is euidently knowen/but the binding vertue is but small/ but som wryte that if a perfume be made of sage ouer the coles/that it will stop the excessiue flowing of womens floures: But Agrippa writeth that sage beyng a holy herbe / is eaten of lionesses beynge wyth yong / for it holdeth and stayeth the liuely byth. Wherfor if a woman drinke a pounde of the iuyce of it wyth a litle salte/ at a certayne tyme/ whiche Phisiciones can tell/if she do lye wyth her husbande/ vndoutingly she shall conceyue. They saye when as the pestilence was in a place of Egypt/ called Coptos/that they that remayned alyue after the pestilence/ compelled theyr wiues to drinke much of thys iuyce:and so they had in short tyme great encrease of chyldren. Orpheus sayeth that two cyates of the iuyce of sage with one vnce of honye/if it be geuen vnto a man with drink fasting/ will stoppe the spitting of blood:but it is good agaynst the tysick and exulceration of ꝑ lunges: If it be dressed thus/take of spiknarde two drames of the sede of sage perched/beaten/and sifted xiiij.drames/of pepper xij.drames/ menge all these together in the iuice of sage/and make pilles thereof/ and geue a dram at a tyme/in the morning to the patient fasting/and so much against night/ and drinke water after the pilles.

Of Sauerye.

SAtureia or Cunila is called in Greke Thymbra / in English sauerye/or sauerayce/in Duche saturey / in Frenche sarriette:it is hote and drye in the thyrde degre / as the taste will teache you/whensoeuer ye will trye it/ for it byteth the tong myghtely. Although diuerse and great learned men haue made one herbe of Thymbra and satureya/yet it is playne by the autorite of Columella / and other olde writers/that they are two seuerall herbes.

And because Dioscorides maketh two kindes of thymbra/ it is not vnlyke/but that the one is it that is called thymbra/of the Grekes and som Latines/and the other is it that is called of the Grecianes thymbra/ and of the Latines satureia.

Satureia satiua.

The wilde kinde is greater and hoter/and the gardin thymbra is lesse then the other and moze gentler/and therfoze moze fit to be eaten as Dioscorides writeth.

The wilde thymbra after the iudgemēt of Matthiolus/is Satureia hortensis of Columel. Whereof he maketh mention in hys verses.

As foz the fyzste kinde that Dioscorides describeth/I thinke it shall be harde to fynde any suche in Englande/when as Matthiolus compleyneth that he can fynde none suche in Italy.

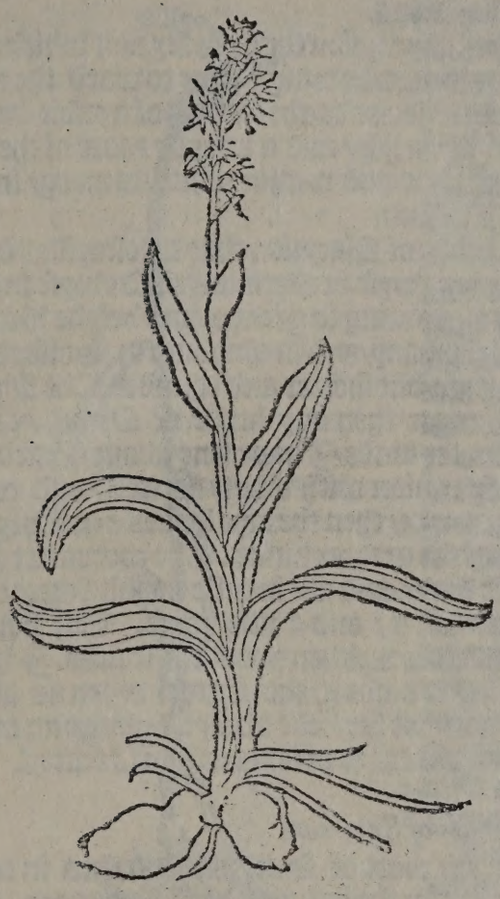
And allthough we haue here in England two kindes of sauerye/ one that dyeth euery yeare/and is commonly called sauerey/and an other kinde that is called winter sauerye in English/and cloister hysope in Duche/which dureth both summer & winter. Yet nether of these answer vnto the description of Dioscorides/foz it ẏ Dioscorides describeth it thus / described it groweth in rough places/and in a bare grounde/& it is like tyme/but lesse & tenderer/ it beareth an eare full of floures/& they of an herbish oz grene coloz.

The vertues of Sauerye.

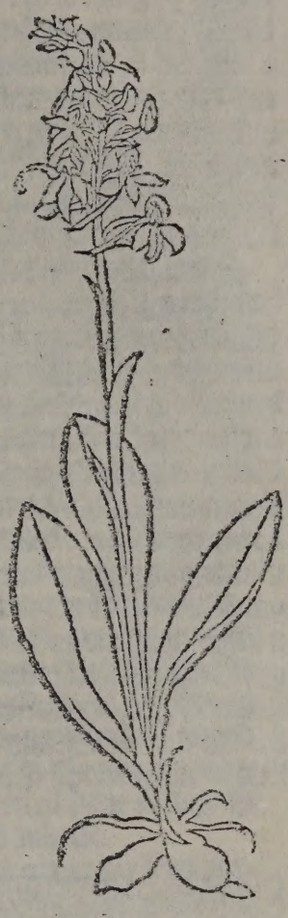
Dioscorides wzyteth no moze of the vertues of sauerye/but ẏ it serueth foz the same purposes/that thyme serueth foz/wherfoze if ye wil know what vertues sauery hath/loke them out in the chapter of thyme.

Of the

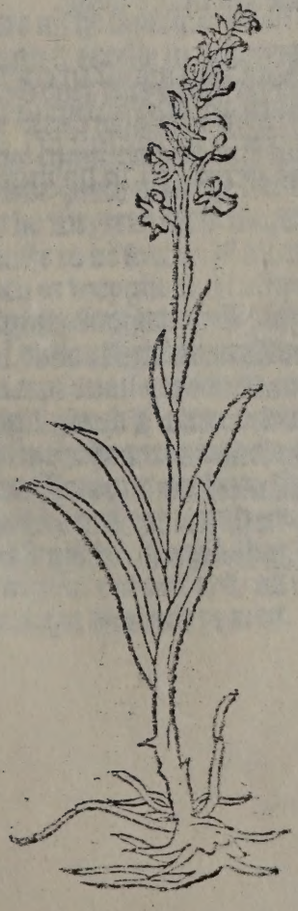
Satyrium.



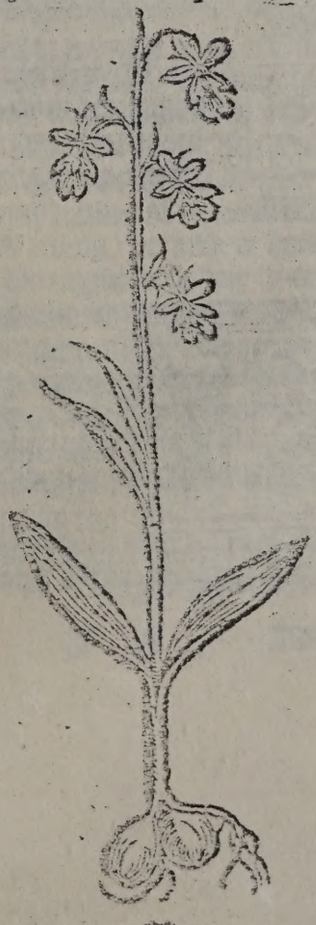
Satyrium trifolium.



Satyrium regale.



Satyrium floribus apium similibus.



Of the herbe called Satyrion.

Satyrion is named in latine Satyrium/ it maye be named in English/ whyte Satyrio/ or whyte hares coddes/ or in other more vnmanerly speche/ hares ballockes.

Dioscorides describeth Satyrion thus: Satyrion whiche som call Thyeleafe/ because it hath thre leaues/ bowing downe toward the earth lyke vnto a dock/ or a lyly leafe/ but lesse & rede/ the stalk is of a cubit hyght/ and bare. It hath a whyte floure like a lyly/ and a knoppy roote of the bignes of an appel/ browne in colour without/ and within white as an egg/ in taste sweete/ and not vnpleasant vnto the mouth.

I haue very seldom sene this kinde of Satyrion that Dioscorides describeth here. For I neuer saw it/ sauing twyse in Germany/ and twyse in England. In Germany I haue sene it growing in great plenty beside Bonne/ and about Weissenburg in hygh Almany/ and in England in Sothfock. It hath a leafe broder then a lyly leafe/ but shorter and rounder. The floures are very whyte/ and the stalck is longer then any kinde of Orchis/ called Testiculus canis. Beside thys greater kinde/ I haue sene about Chartre in Sommersetshyre/ a litle kinde of Satyrion with whyte floures/ and rounder leaues/ and broder for the quantite/ then the lilye leaues are. They are moste lyke yong plantayn leaues of the greater kinde. The rootes are longer/ then the rootes of the greater kinde/ and are in taste not all sweete/ but a litle turninge to som darcke bitternes/ and a litle heate. The floures grew very thyck together/ as they were writhen about the stalcke. I haue sene about the last ende of August/ this kinde in the floures/ when as all other kindes of Orchis and Satyrion are fare dede awaye/ sauinge an other litle kinde with a purple flour/ which is called of som our ladies traces.

The vertues of Satyrion.

Dioscorides writeth that the roote of Satyrion dronken in tarte binding rede wine/ is good for the bowyng back of the neck/ and that it is supposed to stere men to the lust of the body.

Out of Galene.

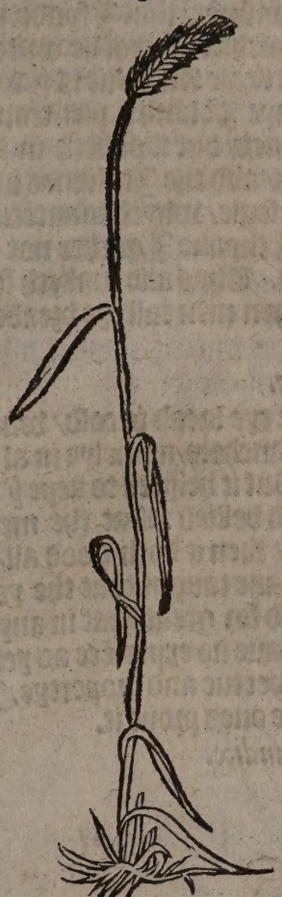
Galene writeth that Satyrion is hote and moyst in complexion/ and that not withstanding that it hath an ouerflowyng and windy moysture/ by reason whereof it stirreth vp the lust of the bodye. The herbe and roote are both of lyke streyngth in doynge of these thinges.

Of Rye.

Dele manye yeares both Physicianes and Schoolmaysters haue taught that our Rye which is called in Duch Rogge/ is Siligo in Latin. But they haue ben both deceyued themselues/ and other also. For Siligo is not Rye/ but a kinde of light wheat/ as it may be easely proued by the authorite of Columella and Pliny. Yet without all dout/ they y taught first/ that Siligo was Rye/ had great occasion geuen them to iudge so/ euen by Columella/ who writeth thus of Siligo:

Nec

Siligo.



Nec nos tanquam optabilis agricolis, fallat Siligo: nam hoc tritici vitium est. Et quãuis candore præstet, pondere vincitur. Verùm in humido statu cæli, rectè prouenit: & ideo locis manantibus, magis apta est. Nec tamen ea longè nobis, aut magna difficultate requirenda est. Nam omne triticũ solo vliginoso, post tertiam sationem conuertitur in siliginem. For thys I do know/ that in a countre where as I haue ben / wythin the Dukedom of the Duke of Cleue/called Sourlant/ that wheat if it be sowē in that sourlande/as it is truely called/ the fyrste yeare it will bring furth wheat/ and in the second yeare/if the wheat that grew there/be sowen in the same place agayne / that it turneth into rye/ and that the same rye sowen in the same ground/within two yeares goeth out of kinde into darnell/ & suche other naughty wedes/as rye/sowen in som place of Sarony / as I heard say/when I was in Germany/ with in few yeare sowen in some feldes/ is turned into good wheat.

Yet for all thys/there are two places in Columella/that will not suffer siliginem to be our rye. The fyrst place is/where as he sayeth: quamuis candore præstet, pondere tamen vincitur. That is/allthough it excelle in whytenes/ yet in heuynes or weyght other excede it. Who dyd euer se rye whyter then wheate/and is it not most commonlye sene/ ỹ rye bread is heuyer then the wheat. Therefore siligo whyche is whyter then the common and best wheat/and lighter also / can not be our rye. The seconde place is in the seconde booke of Columella/in the sixt chapter/ where as he wryteth these wordes: We know many kindes of wheat / but that is moste to be sowen of all other/that is called robus / because it doth excelle both in weyght and in shyning or clerenes. We ought secondely to regarde siliginem/whose chefe kinde wanteth weyght in breade. Pliny also in the xviij. boke of hys naturall history wryteth/that Siligo spicam semper erectam habet, & pariter nunquam matureſcit. That is/ siligo hath the ear euer standing ryght vp/and it neuer wexeth rype altogether. But whether oure rye groweth with the eares downwarde or no/and whether it be rype al at one tyme or no/ I reporte me vnto them that are housband men/and haue skyll in corn/and both sowe it and mowe it.

By these places I trust/that I haue sufficiently proued/that siligo of the olde wryters/is not our rye/ as the Phisiciones and Grammarians haue taught certayn hundred yeares.

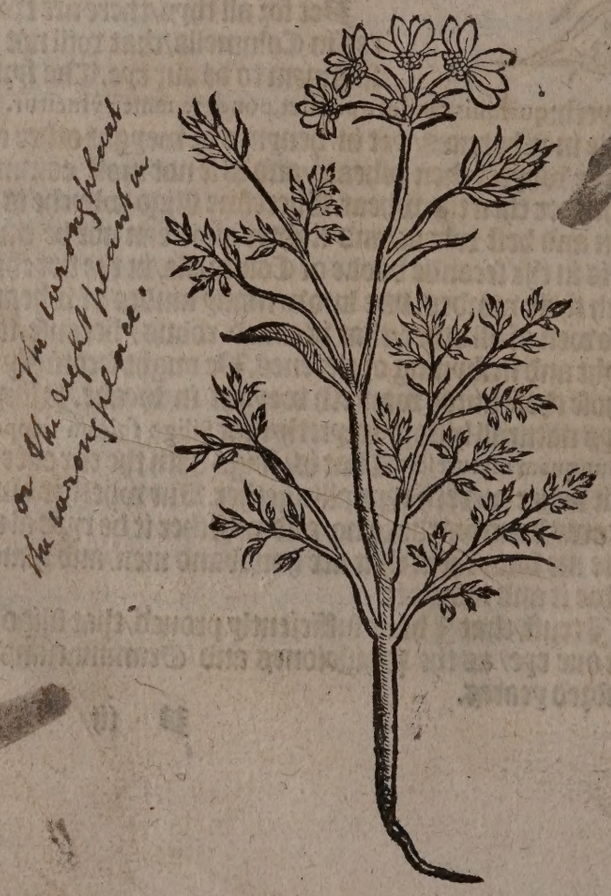
But som will are of me/seyng that siligo is not rye/ what thynkest thou was it called of any old wryter. To them I answer/ that I fynde nothinge lyke vnto our rye/thē it whych is called of Sicale: wherof he writeth thus: The taurines that dwell vnder the alpes/cal sicale Asiane: it is ẏ worst of al other/and is only mete to dryue hungre awaye. It hath a plenteous / but a small stalke/it is vgly to be sene for the blacknes/ but it passeth in heynes. Then when as our rye hath these propertyes/ and the Italianes in som places call rye Segale/& the French men call it segle/ whych countremen hold certayn remnantes of the old Latin tonge: I thynke I gather not amis / ẏ our rye was named secale of the old wryters. Thys also maketh somthing for the same purpose / that som of the Northen men call rye bryeade/aussem bryede/as though it had the name of assius.

The nature of Rye.

By comon experience we fynde that rye bread is cold/ windy/ and hard of digestion/& a breder of melancholy/namelye in al such persones/as want exercise of ẏ body. But it helpeth to kepe ẏ body soluble/such as are disposed to be hard bellied. But the medicine is grosse/and bringeth as much harm and more then it doth good all thinges well considered. Som of the later wryters haue taught that the yong blades of rye distilled/are good for the stone/ and for great heat in any parte or membre of the body. But here of/because I haue no experiēce as yet/ I dare not warrant anye man/that they haue that vertue and propertye. It were good that som man that hath leasure/shoulde ones proue it.

Of the herbe called Scandix.

Scandix.



Scandix is supposed of som to be ꝑ herbe which is called in English Pinke nedle/or storkes bill. And I haue iudged it to be an herbe ꝑ groweth in ꝑ corne with a fayre whyte floure/ & leaues lyke vnto cheruel. The later herbe in my iudgement drawеth nerer vnto the bitternes & heat ꝑ Dioscorides requireth of scādix. But because nether of thē both/hath so much heat and bitternes/ as Dioscorides semeth to geue vnto scandix: I dare not certaynly geue sentence/ that ether of them should be scandix in Dioscorides.

Scandix pecten

Of the vertues of Scandix.

I Rede no other vertue ꝑ scādix hath/but ꝑ it is good for ꝑ kidnees bladder/& lyuer/sauing that Galene sayth ꝑ it is good to prouoke a man to pisse/& to deliuer al ꝑ inward bowelles from stoppinge. The same Galene writeth ꝑ it is hote & drye in ꝑ second degre.

Of the sea vnyon called squilla.

Scilla.

Scilla is named in Greke Skilla of ꝑ Apothecaries Squilla/of the hygh duch/meus zwybel: it may be called in English/ sea vnyon or Squilla or Squill vnyon. The rote of the Squilla is like a great vnyon/couered with a thin skin as an vnyō is. Within that ar many pilles/one growing aboue an other/but not hole as vnyones be: ꝑ stalke cometh firſt furth of ꝑ roote/& afterward commeth a flour whyte & yelowe. And a long tyme after ꝑ come out ꝑ leues/after ꝑ maner of an vnyon/ bowyng downward the grounde. It groweth much in Spayn and Apulia/by ꝑ sea syde/but no other where/sauing in suche like places without settinge or sowing. For it greweth not from the sea of hym selfe.

Of the sea vnyon called squilla.

The vertues of squilla.

SQuilla hath a sharpe and hote nature / but when it is rosted/it is made profitable for manye thynges. And it ought to be rosted after thys maner. Take the squilla/and couer it round about wyth clay or paste/and put it into an ouen/or couer it in the coles or asshes/vntill the past be baked inough. When as ye haue taken that away/yf the squilla be not tendre/and rosted inough/couer it with new paste/or new clay/and roste it as ye dyd before. It that is not thus dressed/is euel for the inner partes. It maye be also baked by settinge it in a pot well couered/vse only the inner partes/and cast away the outer partes: It may also be soddē in water after that it is cut in peces/the fyrst water casten oute/ and freshe water put vnto it/vntill the water be no more bitter. Then vse it also to sklise it/and to hange it on a threde/so that one pece touche not an other/and so drye them in the shaddow. And we vse it that is cut/to make oyle of it / and wyne and vinegre. One parte of the raw squilla heate in oyle or melted rosen/is good to be layd vpon the riftes of the fete. If it be sodden in vinegre/ and layd to emplaster wyse/it is good for them that are bitten of a neper or adder. We vse to take one parte of the rosted squilla/and to put vnto it viij. partes of vsed salt/and here of we vse to geue a spoun ful or two to a man fasting/to soften hys bellye. We put it also into drinkes and spicye compositiones/and into such drinkes/wherewyth we prouoke water / and in suche drinkes as we wold helpe the dropsey with/and help them in whose stomakes the meat swimmeth aboue/or such as haue the iaundes or geelsought/ and haue gnawynge in the bodye / and them that are vexed wyth a longe cough/them that ar short winded/and them that spit blood: one scruple and an half is inough to be taken at one tyme wyth honye. We vse to sethe it with honye/and to geue it to be eaten for the same purpose/and so dressed/it is good to help digestion. It dryueth away slympe mater lyke shauinges of the guttes. If it be rosted and layd to/it is good for hangyng wartes / and for kybed or mould heles. The sede taken in a fyg or wyth honye/louseth the belly. They that haue any exulceration or place that hath the skinne of/ and raw/had nede to take hede that they vse not the squilla. Som autours write/that if the squilla be hanged vp hole aboue the doze/that no wychecrafte nor sorcerye shall take any place there.

Out of Mesue.

THe sea vnyon or squilla is two wayes profitable / both because it maketh rype and redy the matter to be put furth/& dryueth furth such maters as are made redy. It is best that groweth wyth an other & not alone. For it ẏ groweth alone & besyde hote bathes/ is venemous. The best is bitter and sharp/and hath shyning pilles/ and it groweth in a fre felde. It prepareth thick and tough humores/and melancholy by cutting of thē & making of thē subtile/& by scouring/ ẏ they may more easely come furth/& ẏ doth most spedely ẏ oxymel or honied vinegre/ made of ẏ squilla: & the same purgeth out ẏ forsayd humores. Wherfore it is good for ẏ diseases of ẏ head/as ẏ head ach/for ẏ falling siknes/ for dulnes of ẏ head/ &

for

for the diseases of the synewes/ ioyntes / longes and breste. And that doth specially/the electuarye made of the iuyce of it with honye/if it be licked in. The same maketh a clere voice/and so doth the honyed vinegre/made with squilla/and the vinegre alone made with the same. The same helpe the stopping of the milt and the swelling thereof. And it hindreth putrefaction to be ingendred in a mannes body. And therefore it kepeth a man in heath / and maketh a mannes body continew still in yong state / but they make a man leane. The squilla helpeth the louse gommes/and the vinegre of it maketh fast teth that are louse/if the mouth be washed therewyth. It taketh awaye the stinking of the mouth/and maketh the breath swete. It stancheth the ache of the stomack/it helpeth digestion/and maketh a man well colored. It maketh a louse body fast and compact/ howsoeuer it be taken. The sodden drinck of it/may be geuen from ten drammes vnto thre vnces. Mesue maketh the sea vnyone hote in the thyrde degre/and drye almost in the same.

Out of Pliny.

THe vse of squilla quickeneth the eyesight/if it be taken with vinegre and honye. It kylleth wormes in the bellye. If it be freshe layd vnder the tonge/it quencheth the thyrst of them that haue the dropsey. It is good to be layd to with honye agaynst the payne of the sciatica.

Out of Galene.

THe squilla hath a meruelous cutting poure/but not for all that very hote/so that a man may iudge it to be hote in the second degre. It is beste to be taken sodden or rosted/ and not raw/ and so is the greate vehementye or streingth abayted. Auerrois also an Arabian/ writeth that Squilla is hote in the second degre/ though Mesue wryte that it is hote in the thyrde degre: wherefore seyng that Galene and Auerrois hold/that it is no hoter/ and I haue by tasting founde it no hoter: I had leuer holde with Galene/ that it is hote onlye in the second degre/then with Mesue/that maketh it hote in the thyrde degre.

Of water Germander.

SCordium is named in Greke scordion/in Duche Wasser bettenich/it maye be called in English/ Water germander/or merrish germander or Garleke germander.

It groweth in Oxforthshyre and in Cambridge shire in good plenty.

The description of the noble herbe called Scordium out of Dioscorides.

Scordium

Of water Germander.

Scordium.

SCordium groweth in mountaines and in merrishe groumde: It hath leaues lyke vnto Germander/but greater/ and not so muche indented about. In smell somthing resembling Garleke/binding/ and in taste bitter. It hath litle stalkes/four squared/wherevpon grow floures somthinge redishe.

The vertues of water Germander out of Dioscorides.

WAter Germander hath the pour to heate/ and to make a man make water. The grene herbe and also dried/ if it be sodden with wine/is good to be dronken against the bitinge of serpentes/and agaynst poyson. If it be taken in the quantite of two dames with mede/it is good for the gnawing of the stomack agaynst the blody flixe/and for them that can not make water easely. It stoureth out also thicke and watery gear out of the brest. If ye will take the drye herbe/and menge it with gardin cresses/honye and rosin/and make an electuary therof/and geue it to be leked vp of the patiēt/ it will helpe the olde cough/and such places as are bursten/and shronke together. Thesame herbe menged with acerat or treat/made of ware/and layd

layd to the mydryfe it will swage the longe heat or inflammation of the: the same is also good for the gout/if it be layd to ether with sharpe vinegre or with water/with hony. Also it ioyneth together woundes/and soureth old sores and coureth them with a skin/and when it is dried/it holdeth doune the fleshe that groweth to much. Men vse also to drinke the iuyce of it/presed out for all the forsayd diseases/ the scordium or water germander that groweth in Pontus or in Candy/is of most vertue and streinght.

Out of Galene.

Scordium is made of diuers both tastes and poures/for it hath som bitternes/som tartnes/and som sharpnes/which is lyke vnto garleke/called scorodon/wherevpon I thinke that scordium hath hys name.

It mourneth out and warmeth the inward bowelles also/& it driueth oute both water and also soures. Also if it be dronken/it healeth the partes ẏ are burden and shronken together/& the payn of the syde if it come of stoppinge or of colde: The same Galene in hys booke de antidotis/that is of triacle or preseruatiue medicines agaynst poyson/ writeth further of scordium thus: The beste scordium is brought from Candis/howbeit it is not to be mysyked that groweth in other countrees. It is writen by men of great graute/ that so many dead bodyes of certayn men that were killed in a battel/as fel vpon scordiū/& namely such partes as touched it/were much lesse putrified/ then ẏ other were/& som came into ẏ beleue that scordiū was good against the putrifying poyson of benemous beastes/and of other poysones.

Of the herbe called Securidaca.

Securidaca is called in Greke Edisseron or Pelikinō/I haue sene this herbe only in gardines in England/ wherfore I could neuer learne any Englisshe name of it: but lest it should be wout name/I call it Axfede or Axwurt/or Arsich/ because Dioscorides sayeth ẏ the sede of securidaca is lyke vnto a two edged axe.

The description of Securidaca out of Dioscorides.

Securidaca is a litle bushe hauinge leaues lyke a tiche/called in Latin Cicer/& coddes lyke vnto litle hornes/wherin is rede sede/ lyke vnto a two edged axe/wherupon it hath the name: the sede is in tast bitter/ but dronke it is pleasant to ẏ stomack/I haue sene ij. kindes of Axwurt/ both wyth the leaues of a Tiche. But the one grewe wilde in Germanye/ and had coddes very litle/bowed in an other kinde wyth coddes so bowyng inwarde/ that they might be compared vnto a bowe of apock/& this kind dyd I neuer se/ but in gardins. Dioscorides writeth ẏ it groweth amōgest ẏ barly & wheat.

The nature of Securidaca.

Dioscorides writeth ẏ although it be better in tast/yet it is pleasant vnto the stomack/& ẏ it is put into triacles/& preseruatiues. Of other good properties/he maketh no further mention: Galene writeth besyde these properties/ that it openeth the stopping of the inward partes/ and that all the buddes and braunches do thesame.

Out of Aetius.

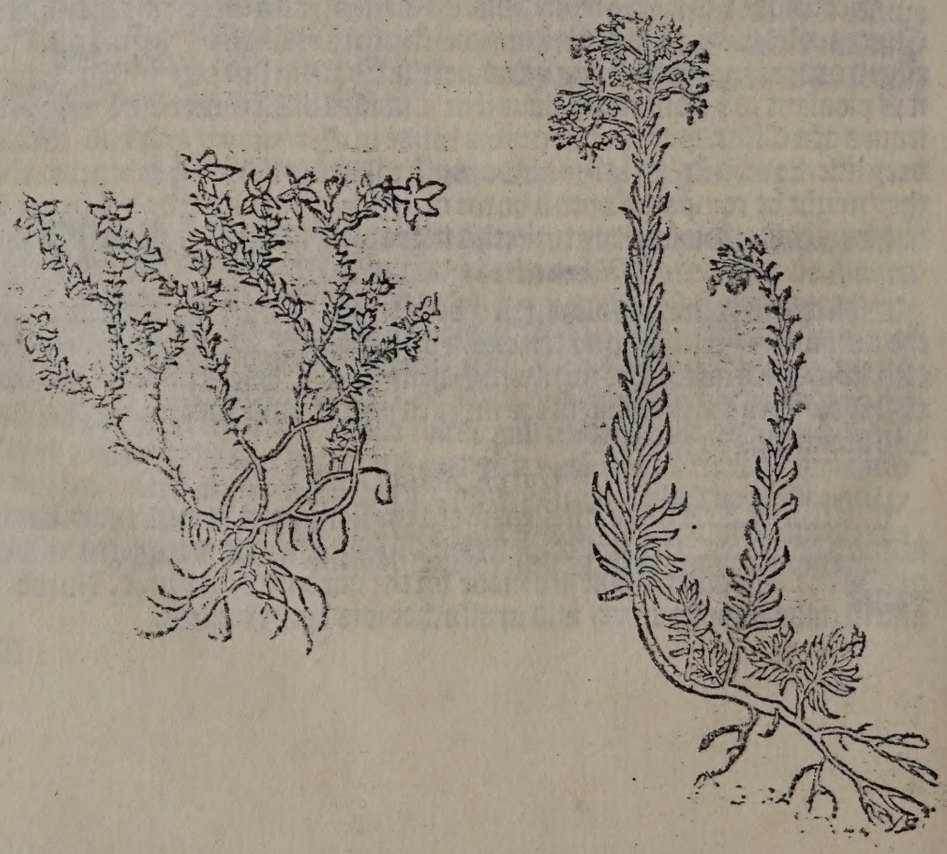
The sede of Arsich is most pleasant to the stomack/& is most fit for all the inward bowelles. In hoter completions/ẏ sede of Axwurt ought to be menged wt the emplasters/that are made for the hardnes of the mult. Howbeit also in colde completiones/ and in all other it is very excellent.

Sedum magnum.

Sedum femina.

Sedum tertium genus.

Sedum minus.



SEdum is called also in Latin Semperuiuum/and in Greke Aeizoon. There are iiij. kindes of semperuiuum: the fyrste kinde is called in Latin Sedum magnum/in Greke Aeizoon mega/in English Housleke/and of som Singren/but it ought better to be called Aygrene/in Duche it is called Gros hauswurtz/in French Jubarb. The seconde kinde is called in English/thrift stone crop/in Latin Sedum minus. The thyrde kinde is called of som late wryters Vermicularis/ in English Mous tayle or litle stone crop/and in Duche Maurpfeffer.

The description of the kindes of Semperuiuum.

Housleke hath the name of Semperuiuum in Latin/and of Aeizoon in Greke/the leaues are grene: wherfore me thynke that Aygrene as I sayed before/is a better name for it then Singrene. The fyrst or great kinde hath a stalk a cubit hygh or hygher/ as thycke as your thumb/ fatt/ fayre grene/ hauinge litle cuttinges in it as Tithimalus characias hath: the leaues are fatt/or thyck/of the bignes of a mannes thumb/ at the poynt lyke a tonge. The nethermoste leaues lye wyth there bellyes vpward/ and the poyntes downwarde: but they that are toward the top/beyng drawen together/ resemble a circle with the figure of an eye. It groweth in mountaynes/and hylly places/som vse to set it vpon theyr houses.

But the lesse Semperuiuum/that we call thrift or great stone crop/groweth in walles/rockes/mudwalles/and shaddowy dyches/ it hath manye stalkes comming from one root/ small/ full of rounde leaues/ fat and sharpe in the ende/it bringeth furth a stalk in the middes a span long/whyche hath a bushye and shaddowy top/ and small grene floures.

There semeth to be a thyrde kinde of Aygrene/ som call it Porcellayne/ or Teliphium/the Romaynes call it Illicibram/it hath leaues thycker and rough drawyng nere vnto the leaues of Porcellayn/ thys kind groweth in rockes.

The vertues of the kindes of aygrene.

THe great kinde hath a cooling nature and binding: the leaues by them selues/and layd to wyth perched barley mele/ are good for the burnyng heat of swelled places/called Erisipilata/ or of other saynt Antonies fyre/ agaynst crepinge sores and fretinge sores/agaynst the inflammationes of the eyes/agaynst burning and hote goutes. It is good to poure vpon the head that aketh/ the iuyce of Housleke wyth perched barley mele and rose oyle/the same to be geuen in drinke vnto them that are bitten of the felde spider. It is also geuen vnto them that haue a great lax/or the blody flixe. If it be dronken wyth wine/it driueth out of the bellye brode wormes: if it be serued after ỳ maner of a suppository vnto weomen/ as the place inquireth/it stoppeth the issue of weomen: the iuice also is good for them that are blare eyed/if it come of blood. The leaues of the seconde kinde/called stone crepe/hath the same nature that Housleke hath.

The thyrde kinde called Vermicularis/hath an hote nature/ and sharpe and blisteringe / and power to dryue awaye wennes/if it be layed to wyth swynes grese.

Of the corne called Spelt.

Zea primum genus. Zea alterum genus.

SEmen is called in Greke Zeia/in Italian Spelta pirra biada and alga/in Duche speltz/it may in English be called spelt: howbeit I neuer sawe it in England. There are two kindes of zea/ whereof the one is called single/ and the other two cornes/because it hath the sede ioyned together in two chaffy coueringes. The fyrst kind is called in Duche Tinkel. The seconde kinde is called speltz/ and is comon about Weissenburg in hygh Almany/ viij. duch myle of thys syde of Strasburg. And there all men vse it in the stede of wheat / for there groweth no wheat at all. Yet I neuer sawe fayrer and pleasanter bread in any place in all my lyfe/then I haue eaten there/made only of this spelt/the corn is muche lesse then wheat/and shorter then rye/ but nothing so black.

The vertues of Spelt.

Dioscori-

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Dioscorides writeth/that spelt is good for the stomack/and that if it be taken in bread/it norisheth more then barley/ and lesse then wheate. If any man desyre to knowe any more of the fashon and properties of spelta/let him rede Galene of the poures of wheates and norishmentes/and Theophrast in the seuenth booke of plantes/& there he shall haue it/ that he desyreth.

Of Groundsell.

Senecio.

Senecio is named in Greke Erigeron/ in Englishe Groundsel or Groundiswil/in Duch kreutzwurtz.

Grounsel hath a stalk a cubit hygh/somthyng rede/ litle leaues growyng together/indēted in the outermost partes/after the maner of the leaues of rocke/ but muche lesse. It hath yelowe floures/whyche shortlye ryue/and wyther into doun/wherupon it hath the name in Greke Erigeron/because the floures after the maner of heare wate hory in ỳ spring of the yeare. The roote is nothinge wurth/it groweth most in mudwalles and about cyties.

The vertues of groundsell.

The leaues and the floures haue a coolinge nature/wherefore if they be bruſed/and layed to wyth a litle wyne/they heale the burninge heat or inflammation of the ſtones/and of the fundament/the ſame thinge wil they do/if they be layed on alone: but layed to wyth the fyne pouder of Frankincenſe/it healeth both the woundes/and of the ſynewes/and other places/the downe alſo of it/layd to wyth vinegre alone/is good for the ſame purpoſes/but the freſhe downe if it be dronken/ſtrangleth the hole ſtalke ſodden wyth water/and dronke wyth maluaſey/healeth the ake of the ſtomack that ryſeth of choler.

Of wild thyme.

Serpillum.

BOth Dioſcorides and Plinye make two kindes of Serpillum/that is of crepinge thyme. But they do not agre in the deſcription of them: for Dioſcorides deſcribeth Serpillum thus/one kinde of Serpillum groweth in gardines/and reſembleth Mergerum in ſmell/and it is vſed to be put in garlandes: it hath the name of ſerpendo/that is of crepinge/becauſe whatſoeuer parte of it toucheth the grounde/it faſteneth rootes therein. It hath leaues and braunches lyke Organe/called of ſom wilde Mergerum/but whyter:

but if

but if it be set about hedges/it groweth more lustely:the other kind is wild/ and is called zigis.This doth not crepe/but standeth right vp / and it putteth furth small stalkes/after the maner of a vind/whych are full of leaues lyke vnto rue/but the leaues are narrower/longer and harder / the floures haue a bytinge taste/ the smell of it is very pleasante/the roote is nothynge wurth. It groweth more stronger in rockes/and it is hoter / then it of the gardine / and is fitter for physick. But Pliny wryteth thus of Serpillum: Men thynke that it hath the name of serpendo/ that is of crepinge/whyche thynge it chanseth in the wilde/and specially vpon rockes/the gardine serpillum crepeth not/ but groweth vnto the hyght of a span:it is fatter that groweth of hys owne will/and hath whyter leaues and boughes/and it is good agaynst serpentes:Hetherto Pliny. Nowe ye se the contrary iudgement of these two greate learned men/wherof the one sayeth the gardin serpillum crepeth not/but groweth ryght vp. It is harde to tell to whether of these a man should stick:the authorite of Dioscorides moueth me to stande of hys syde/but som experience as I shall declare hereafter / maketh me rather leane vnto Pliny/ for as I haue seldom seue anye serpillum/though it had ben brought furth of the feldes/and set in the gardine / crepe and take routes from the ioyntes of the braunches:so I neuer sawe anye in the felde that grew alltogether streyght vp/from the ground specially/if it were of any age/but dyd alwayes crepe and grow along by the grounde:howbeit I grant that euen the wilde serpillum/when as it bringeth furth hys top and floure/hath a litle stalke aboue the ground about vj.inches longe/or therabout:it is possible that Dioscorides loking vpon the wilde serpillum / about ỳ tyme of flouringe/and not considering it at other tymes/dyd therefore geue sentence that the wilde serpillum dyd not crepe/ but that it of the gardine should crepe/and take routes in the grounde at the ioyntes/ it is contrarye to my experience/except he mean of such as is brought from the feldes / and is planted in the gardin/for allthough it busheth largely/and groweth somthyng alyde/yet it fastneth very seldom any rootes in the grounde/whereof the cause maye be/ that the gardineres will not let it growe so long / that it maye crepe vpon the ground/and so will not suffer it to take roote. It is also lyke it that Pliny calleth the small kind of tyme/that is comon in our gardines in Englande/serpillum hortense/ and if that be his meaninge/then is hys opinion very true/for that neuer crepeth. And that there are two kyndes of tyme/and not one alone as som holde/wherof Pliny may call the one serpillum hortense/these wordes of Dioscorides in Epitimo beare wytnes. Epithymum is the floure of an harder thyme/and lyke vnto sauery. Plinye also maketh two kindes of thyme/but he diuideth them not as Dioscorides doth/but he diuideth the one into the whyter/and the other into ỳ blacker/ where as Dioscorides diuideth thys thymes into the harder/whych is greater/and into the softer and lesse kinde / wherefore the lesse and softer kinde may be the gardine serpillum of Pliny/& no kinde of Plinyes thymes. And these do I saye rather by the waye of serching for the truth/then for any determination/leuing the mater to the iudgemente of the learned and discret reader.

Serpillum that is in gardines/is called in the moste parte in Englande

creping thyme/and about Charde pulimountayn. It that is abroade in the feldes/is called wilde thyme in English/and in Duche Quendel/in Nether land/vnser lieuer frawen bettro/in Frenche du Serpolet/in Italian serpil lo/in Spanish/serpolho.

The vertues of wilde thyme or rinning thyme.

Rinning thyme dronken/bringeth doun a womans sikenes/and dryueth furth water. It is also good for the gnawyng and wrin-ging in ỳ bellye/for burſten places and drawen together/against the inflammationes of the lyuer/and against serpentes/both dron ken and also layd to wythout. The same sodden wyth vinegre/and after-ward mired with rose oyle/will swage the head ache/if the broth be poured vpon the head. It is meruelous good/for the forgetfull euell called of som le-tharge/and for the phreneſye. The iuyce of it dronken in the quantite of iiij. drammes/wyth vinegre/stoppeth the vomiting of blood. Serpillū is more then hote in the seconde degre a greate deale. I take it to be hote in the thyrde degre.

Of Melilote or Italian Melilote.

Serta campana or Sertula campana/is named in Greke Melilo-tos/but howe it is called in Englishe/I can not tell/for I neuer sawe it in England/but it may be called right melilote/or Italian melilote/som Duche men though it grow no more in Duch land/ then it doth in England/call it in Duche/Welsch steynklee.

I haue sene two kindes of Melilote/where of the one came out of Ita-ly/whych I reken was the true Melilote/and an other kinde whych came out of Spayn/whych Matthiolus maketh his Scorpioides/wyth sede in longe hornes/throw the whych a man myght se/how euery sede dyd lye.

Of Melilote out of Dioscorides.

The best Melilote groweth about Athenes/and in Cilik/and Chal cedonia/and it resembleth saffron/& is well smelling. It groweth also in Campania/aboute Nola/of the color of a quince/but of a weyk smell. I fynde no larger description of melilote in Dioscori-des/wherefore we muste gather the description by other meanes/then by hys description. It doth appeare by the name of Melilote/that it is a kinde of Lotus/and all the kindes of Lotus haue thre leaues together/lyke a cla-uer/where vpon I gather that melilote ought to haue leaues lyke to clauer or trifoly. Dioscorides also intreatinge of Ligustrum or appennine: louage maketh the leaues of it lyke vnto the leaues of melilote. But the ligusticum hath leaues speciallye them that are outermoste/thre growynge together lyke vnto a clauer or trifolye/but longer/whereby and by the former de-scription/a man may playnely gather/that the comon herbe that is vsed for melilote/is not the ryght melilote. For the ryghte melilote muſt haue longe leaues lyke Ligustik/whyche the comon melilote hath not/and also it muſt resemble saffron/and haue a good smell/whyche propertyes/because they can not

can not be founde in the comon melilote/ therefore it can not be the ryghte melilote/but a kynde of wilde lotus / whereof Theophrast maketh manye kindes.

The vertues of Melilote.

MElilote hath a poure to bynde together/and to soften euery inflammation/specially̆e about the eyes/the mother/the fundament and stones/with malualey/and so layed to / somtyme there muste be menged withall/the yolke of an egge rosted/ or the mele of fenelgreke/or lintlede/or floure/or the heades of poppy/or succory/ or endiue sodden in water/ it healeth newe Meliceridas/ that is impostemes/hauynge wythin them an humor lyke hony. It healeth also the rinninge sores of the head/if it be layed to wyth the earth of Cio/and wyne/or wyth a galle/both sodden wyth wyne/and also raw/layd to wyth any of the forenamed/ it swageth the ache of the stomack. The rawe iuyce pressed oute and poured in wyth malualey/healeth the ache of the eares. It healeth also the head ache if it be menged wyth vinegre and rose oyle/ and sprenckled vpon the head. Galene wryteth that melilote is of a mixed qualite/and that it is somthyng byndynge/ and that it digesteth therewyth/and maketh rype/and that the substance of it is more hote then colde.

Of the herbe called Sesamum.

SEsamum is not described of Dioscorides/ & therfore many erre about the knowledge of it. I wil therfore gather as much as I cā out of other old autores/wherby it may here after be serched & better found out and more perfitly knowen. Theophrast rekeneth milium panicum & sesamam together/in the viij.boke and fyrst chapter / and in the iij.chapter/and many other places. Columella where as he speaketh of the sowyng of milium and panicum/immediatlye maketh mention also of sesama as a thyng/lyke one to an other. Pliny in diuerse places doth the same/as in the xviij.boke and vij.chapter/and in the xrij.boke/& xrb.chapter/and Dioscorides by and by after milium and panicum wryteth of sesama/as of a thyng lyke vnto them/wherevpon a man may gather that there is greate lykenes betwene milium panicum and sesama. Theophrast lib.viij.cap.iij.wryteth ỹ sesama hath such a stalke as the ferula hath/whiche is holowe/and lyke vnto a homlok/and in the v.chapter he sayeth/that ther is one kinde of sesama that is whyte/he wryteth also that no beast will eat sesama when it is grene/because it is so bitter. Pliny also in the xviij. boke & vij.chapter wryteth/that sesama hath a stalk lyke ferula/and that the sede of it is kept in litle vesselles/and in the x.chapter of the same boke he wryteth ỹ sesama was fetched out of Inde/and that the sede of it serueth to make oyle of/and that the chaff of milium panicum and sesama/is called Apluda. And as touchyng the leaues/Pliny sayeth that sesama hath leaues blood rede.

Of the herbe called Sesamum.

I thynke that where as there are two herbes/that are nowe taken for sesama/nether of them haue all these properties that Theophrast and Pliny geue vnto sesama. The fyrst herbe whych is of long time hath ben taken for sesama/hath sedes in litle vesselles/and the sedes are full of oyle/but the leaues and stalke are not lyke sesama/nether is the hole herbe lyke vnto milium or panicum. Thys herbe is liuely set furth in Matthiolus and in Hieronymus Bock. It is called in Duch/flackes totter/the leaues ar lyke a brode arrow head/if the endes were not croked and to smal/but they are not rede but grene/and the sede is redishe yelow. It groweth in Germany commonly amongest flachs/and men fede byrdes wyth the sede of it there/namelye syskennes/and linnettes/and golde finches/and byrdes of Canaria. But for the causes aboue rehersed/it can not be sesama of the old wryters.

The other kinde of herbe/whych is moste commonly taken for the right and true sesama/haue I also sene growyng as well as the former kinde: It hath leaues lyke basil/and a yelowish rede sede/all full of oyle. It is well set oute in the seconde edition of Matthiolus/ but nether the leues of it/ nether the stalke/nether anye lykenes that it hath wyth panicum or milium do agre wyth the markes that Theophrast and Pliny do geue vnto theyr sesama/wherefore I can not se how ether of these can be the ryghte sesama of the olde wryters/allthough the sede of them both be verye oylishe/ and in many thynges will serue in the stede of the ryght sesama.

The vertues of Sesama.

Sesama whyche maye be called in English oyle sede/is euell for the stomack/and maketh ones breth stinke/ when it sticketh in ẏ teth while it is in eating/but if it be layed to/it dryueth away the grosnes of the synewes/ and it helpeth bruised eares/ inflammationes/ burnt places/the paynes of the ioyntes/and the biting of the serpent/ called ceraſtes. Wyth rose oyle it swageth the head ache that commeth of heat. The herbe sodden in wyne/doth thesame. It is most fit for the inflammaciones and ache of the eyes/there oyle made of it/ whyche the Egyptianes vse.

Of Siler mountayn.

Seseli massilienſe is named of the Apothecaries siler montanum/it may be called in English siler mountayn. Dioscorides describeth it thus: Seseli of Massilia hath leaues lyke vnto fenell/but grosser and a bigger stalke also/ and a spokye top lyke vnto dill/ wherein is long sede couered/and byting streyght way after it is eatē. The rote is long and well smellinge.

The vertues of Siler mountayn.

The roote and the sede haue an hote poure/if they be dronken/they heale the stranguriam/and the shorte winde/ they are also good for the frangling

ging of the mother/and for the falling sikne/they dryue out floures/and al so the byrth/and they are good for all inward diseases/ and they heal an old cough. The sede dronken wyth wyne/helpeth digestion/ and taketh awaye the gnawyng of the bellye. And it is good for agues/wherein a man is both hote and colde at one tyme. It is good to be dronken wyth wyne and pepper agaynst the coldnes in a iorney. It is also geuen to gotes in drink / and to other beastes also to make them bring furth more easely.

Of Hartis wurt.

Seseli Ethiopicum groweth in diuerse partes of hyghe Germanye / where I haue sene it both grene and drye/ and som call it hartz wurt/but I neuer sawe it in Englande / wherefore we maye call it Hartwurt/wyth the Duche men/butyll we fynde a better name for it.

It hath leaues lyke Ruy/but lesser/ and longe of the fashon of Woodbinde leaues. It is a great bushye herbe/ or a black bushe as my Greke texte hath/for it hath melas/ and not megas/ and it groweth two cubites hygh / wherein are braunches two spannes long/and a top lyke dyll/the sede is black/thyck as wheat / but more byting and better smelling/and verye pleasant.

Seseli Peloponense hath leaues lyke vnto Homlok/but broder and grosser/or thycker. It hath a greater stalke then it of Massilia/ of lykenes of ferula. And in the ouermoste parte of it/is a spokye top/ wherein is broder sede/and thycker/and well smelling. It groweth in rough places/in moyst places/an in hygh places / and also in Rda / it hath the same vertue wyth the other.

The figure that Matthiolus setteth out/for seseli Peloponnense / in my iudgement agreeth not wyth the description of Dioscorides: for the leaues of hys herbe/in the figure/are not lyke homloke/nether in one poynte nor other. The leaues of it that I sawe growyng about Weissenburg in hygh Germany is somthinge lyke persely/wherefore som haue taken it for petroselino or apio montano/the roote is very long and great/and of a strong smell/but not vtterly vnpleasant.

Of the thre kindes of Sideritis.

Sideritis wyche is called of some Heraclea / is an herbe wyche hath leaues lyke vnto horehound/but longer drawyng nere vnto the lykenes of sage or an oke/but lesser and rougher: it hath foursquared stalkes a span hygh/or hygher/not vnpleasant in tast/and after a maner somthyng binding/& in them are round thynges lyke whorles/certayn spaces goyng betwene as horehound hath/and ther in is black sede. It groweth in places somthyng rockye. Thys herbe that Dioscorides describeth here/groweth in the old walles of Colon/and also about the feldes of Wormes/not far from the harnes mylles.

It hath

Sideritis prima.

It hath longe small indented leaues/with a good smell. And I suppose that Fuchsius describeth the same herbe/and although Matthiolus doth reproue Fuchsius in taking of thys herbe for the fyrst kinde of Sideritis/yet he setteth one for the fyrst kinde whych is much lesse agreyng wyth the description of Dioscorides/then it that Fuchsius setteth furth. For(except I be far begyled/as I thinke I am not)he setteth out for the fyrst kinde of Sideritis/marrubium palustre Tragi/that is water horehound. That herbe groweth alwayes about water sydes/and it hath a stinking smell of garleke/& it is a cubit hygh/and for the moste parte hygher/wherfore it can not be the fyrste kinde of Sideritis/whyche groweth in rockye groundes/and hath a stalke but a span long/or not muche aboue. Thys kinde is called in Duche Glitkraut/it may be called in English Honwurt or Rock sage.

The second kind hath braunches two cubites hygh/but small. It hath many leaues in long footstalkes/lyke vnto the leaues of a brake/and in the ouer parte clouen of eche syde. Out of the hygheſt winges come furth certeyn outgrowynges/long and small/and in the hygh top of al/representing a rounde bowle/hauinge a rough heade/wherein is sede/lyke the sede of a bete/but rounder and harder.

I haue

I haue sene no herbe moze agreyng vnto thys description/then the herbe that groweth in sennes/called of som Osmunda/ but I am afrayd that ỹ top of it and the sede will not suffer it to be Sideritim secundam.

Of the thyrde kinde of Sideritis.

The thyrd kinde groweth in walles and wyneyardes/and it hath many leaues/commyng from one roote lyke vnto the leaues of Coziander/ about litle stalkes/beyng a span hygh/smoth/tendze/and somthyng whytish. It hath rede floures/in taste bitter and clammye. If herbe Robert had had whyte floures as it hath rede/ it myghte haue well ben the thyrde kinde of Sideritis. But the other kinde that hath the whytish stalkes/after my iudgement is the thyrde kynde/whyche maye be called in Englishe Coziandze woundewede.

The vertues of the kindes of Sideritis.

The leaues of the fyrste kinde layd to/do bynde woundes together/ and defende them from inflammation. The leaues of the seconde kynde is also good foz woundes. The thyrde kinde is also good foz blodye and grene woundes.

Of the Carob tre.

Siliqua.

The

Of the Carob tre.

THe fruyte of the tre/ that is called in Greke Keratonia/ is named in Greke Keration/in Latin Siliqua/ of the later Grecianes Xyloceraton/ in Italian Carobe/ in Frenche Carouge/in Spanishe Farobas/ in Duch sant Johans bzot: but howe that it is named in Englishe/ I can not tell/ foz I neuer sawe it in England/yet I haue had the tre of it/growing in my gardin at Colon in Germanye/ and I haue sene the frupt in diuerse places of Italy/ where as it is called Carobe. Yet although thys fruyte be not/nether hath ben in England that I haue heard of/foz all that all the interpzetours that haue interpzeted the new Testament/haue Englished siliquas coddes/not wythout a greate erroz. Foz siliqua although it signifye som tyme a cod oz an huske of beanes oz peasen/oz suche other like pulse/yet it signifieth in the xv. of Luke/ the fruyte of a tre/and not simply a cod oz a huske wythoute anye addition/ whereof it is a cod/foz it is named in Greke of Luke Keration. The tre is a talle tre/and it hath leaues in suche ozdze as the asshen leaues growe in/ but they are muche rounder and shozter/and in dede the bzaunche of the Carob tre is lykest vnto a bean/both in frupt and leaues of any tre oz pulse that I know. The frupt is lyke a longe flat beane/in coloz rede/in taste when it is ripe and dzyed/swete/but vnpleasant whylle it is grene.

These thynges beynge so/ it were better to Englishe siliquas/ Carob coddes/then coddes alone. The tre may be named in Englishe a Carob tre/ and the frupt a Carob/oz the tre maye be named a bean tre/ and the frupt a Carob beane. If any man can fynde any better oz fitter name/ I shal be wel content there wyth.

The vertues of the Carob.

FReshe and grene Carobes are euell foz the stomack/but they louse the bellye: the same dzied/stop the belly/and become better foz the stomack. They prouoke also vzine/and specially suche as are layd vp in the stones of grapes.

Out of Galene.

The Carob beane ingendzeth but a noughty iuyce/and it is full of wod/ by reason whereof it must nedes be hard of digestion/ and thys is an euell propertye that it hath/ that it will not lightlye go doune. Wherefoze it were better that they were no moze bzought from the East countrees/ where as they grow hyther into thys countre. He wzyteth also: The carob tre called Cerotonia/is of a binding and dzying nature/as the fruyte is/wheych is called Ceratium/and it hath som swetenes in it. The carob hath one thyng lyke vnto a chirrye/foz whylse it is grene/it louseth the bellye moze/and when it is dzyed/it stoppeth the bellye moze/because the moysture is spent awaye/ and it that is of a grosse substance/doth onlye remayne.

Of

Sinapi primum genus.

Sinapi hortense.

MUstarde is nether diuided into kindes/nether described of Dioscorides/because it was so well knowen in hys tyme. And now it is so well knowen/that it nedeth but a shorte description/whiche is metely well set furth in Pliny. For he in the xix. boke and viij. chapter writeth thus of mustarde. Mustarde is of thre kindes/whereof one kinde is verye small. The other kinde hath leaues lyke a rape. The thyrde kind hath leaues lyke rocket. Thys is the diuision ioyned wyth a shorte description. There maye be made an other diuision of mustarde by the sede/whereof one kynde is whyte/and the other blackish broune or redish. It that hath the whyte sede/is muche shorter/then the other kindes that haue the broun sede. It that groweth in the gardin/groweth vnto a greate hyght/and it hath verye manye and longe braunches. It that groweth in the corne in Somersetshyre/a litle from Glassenberrye/is muche shorter then the gardine mustarde is/but nothynge behynde it in biting and sharpnes. Mustarde is named in Greke/Napi or sinepi/or sinapi in Englishe/Frenche/and Lowe duche mostarde/in hygh Duche Senffe/in Latin Sinapi or Sinapis.

Of Mustarde.

The vertues of Mustarde.

THe best mustard is it that is not wethered nor wrincled/ and is rede and full growen/and when it is broken/it is grene within/and as it were ful of iuyce/ and as it were graye in colour/ for suche it is freshe and of a perfect age. The vertue of mustarde is to heate/ to make subtil/ and to draw vnto it/and when it is chowed/ to draw doune thynne fleme from the head: but the iuyce of it menged wyth mede/if it be gargled wyth all/it is good for the diseases of the almondes aboute the rootes of the tonge/and for longe roughnes/and hardnes of the wynde pypes. If it be broken and put into the nose thrilles/ it maketh a man to nese: it is good for them that haue the fallinge siknes/and it stereth vp weomen that are strangled of the mother.

It is also good to be layd vpon the heades of them that haue the drowsey euell/or forgetfull siknes/called lethargus/ after that the heare is shauen of. If it be menged wyth a fygge/ and layed vpon the place vntill that it be rede/it is good for the sciatica/ and for the milte/ and to be shorte for euerye olde ache/where as by the greffe of an other parte/ we will remoue anye thynge from the depe/vnto the skinne/it healed also scalled heades/ where as the stalke is rede/and the heare falleth of. If it be layd vpon the sore place/it scoureth also the face/ and taketh awaye blewe markes that come of bruysynge/if it be layd to wyth honye or fat/or wyth a cerote mayd of ware. If it be layed to wyth vinegre/it is good for lepres and wilde scabbes/ and rynninge scurffe. It is good to be dronken for agues whyche returne agayne by course at a certayne tyme/ so that it be sprenkled or put into the dryncke after the maner of perched barle mele. It is also good to be mengled wyth drawynge emplasters/and wyth suche as are prepared agaynst scabbes. And thesame broken wyth fygges/ and put into the eares/ it is good for them that are hard of hearinge. And it is good for the soundyng or noyse of the heade. The iuyce of it/if it be layed to wyth honye/ is good for the dulnes of syght/and for the roughnes of the eybrees. Men vse to presse out the iuyce of it/whylse it is grene/and then to drye it in the sun. Galene sayeth that mustard is hote and drye in the fourth degre.

Out of Pliny.

PIthagoras dyd iudge that mustarde was moste principall of all those thynges/ whose vertue were caried vp into the head/ because that there is nothynge that percheth more the nose and the brayne then it doth. And it setteth furth his poure and streyngth very far abrode. If that to greate a slepe vexe them that haue the forgetfull syknes/it is good to be layd to emplasterwyse/ether vpō the heade/or the shynnes/wyth a fygge and vinegre. It healeth by making of blisteres by the reason of the burning heat/anye parte of the bodye out of

the

the whych euel humores and faultes of the body ought to be drawen oute/ from the depe vnto the skin/and taketh awaye olde aches of the breste/ loynes and hippes/by the foresayd meanes. In a greate hardnes it is layed on wythout a fygge/but if greater burninge be loked for/it is layd on a double cloth/goynge betwene.

Of the herbe called Sion.

The herbe that is named in Greke Sion/ and in Latin Sium/is supposed to be called of Pliny lauer. The same is called of som in English/but falsely/water cresses/and of other beggars: but to haue som sure and comon name/it is best to call it water persely/ or sallat persely. It is named in Duch Brunnen peterlin/or wasser merk/in Italian Gorgolestro/as Matthiolus sayth/and in Spanish Rabacas/in Frenche Berle.

Sion as Dioscorides describeth it/groweth in the water/ and is a smal bushye herbe/ growynge ryghte vp and fatt/it hath brode leaues lyke vnto Alexander/but lesser/and of a spicye smell. By this description they are confuted/that hold that brooklen/called in Duch Bachpungen/should be syon/ when as it hath nether leaues lyke vnto Alexander/ nether groweth ryght vp/but groweth low by the ground sydelinges/so are they also confuted to take water kresse or burn kresse to be syon/when as it hath no leaues lyke vnto Alexander. Ether Matthiolus knoweth not the ryght syon/ or ellis I knowe it not. For the Sion that I knowe/hath not sede in litle coddes/but in the toppe after the maner of anise/and the roote is not lyke the rootes of water cresses. I am far deceyued/except the figure that Matthiolus setteth out/be not lyke the monstre that Horace maketh mention of/ whych hath a mannis head/set vpon a horse neck/and many diuerse fethers vpon them/ for I haue gone thorow England/hygh Germany and low Germany/ and a great deale of Italy/where as I sought diligentlye all kindes of herbes/ but I could neuer fynde yet any such herbe/as Matthiolus setteth furth for sion/ for his sion hath the verye true rootes and coddes of water cresses/ whych neuer man/as I thynke dyd se in sion. Let men that are learned in the history of herbes iudge/whether I iudge ryght or no.

There are two kindes of herbes besyde this/wherof the greater is in all thynges/ sauinge the bignes is like vnto sion/the other kinde is of a cubite hyght/and hath leaues verye lyke perselye in figure/ sauinge that they are a great deal bigger. I iudge that thys kinde is called of Pliny silaus/whyche as he sayeth/nascitur in glareosis & perennibus fluuijs,apij similitudine.

The vertues of water persely, called in Latin Sium or Lauer.

The leaues of water persely/whether they be eaten rawe/or sodden/ do breake the stone/and driue it out/and they also prouoke a man to make water/and they dryue oute of a womannis bodye/both her burdin and her flowres. Galene graunteth also that Sion is so muche hote/as it is well smelling/when it is tasted.

Sisarum satiuum magnum.

Sisarum satiuum minus.

Sisarum syluestre.

BOth Fuchsius & Matthiolus set furth two kindes of Siser/but as they agre in ỹ seconde kind/ which is oure skirwurt/so they differ much in ỹ former kinde: for wher as Fuchsius maketh the former kind of siser/ to be our persnepe/Matthiolus setteth furth in his figure a kinde of carot/whyche he sayeth is called in Duche/gurlin & gergelim/in French cheruc & gyroles/but his description afterwardes/ agreeth not wyth the figure of the herbe ỹ he painteth for siser/for he describeth siser thus. Siser habet folia olus. Atre/&c. Siser hath the leaues of Alexander with a stalke and a shaddowy top lyke vnto the herbe/ called pastinaca/ wyth rootes a span long/ hauing wyth in it a sinewishe pith/ somthynge bitter in taste/ and in colour somthing of saffron and pleasant vnto the mouth. This description agreeth with nether of the figures of Matthiolus that he hath set furth/and yet he made the description hym selfe.

It

It agreeth not wyth the fyrste kinde/ for it hath not leaues lyke vnto Alexander/nether any suche lyke leaued herbes/ but it hath leaues lyke vnto a Carot. And it agreeth not wyth the second figure/ for the rootes of the herbe/ that is oure Skyrwurt/ hath not rootes a span longe/for they are not four inches long. Therefore the description that Matthiolus maketh/ agreeth wyth nether kynde of the herbes, whyche he setteth in hys pictures.

Plíny lib.xx.cap.b. maketh two kyndes of Siser/and sayeth thus: Siser erraticum satiuo simile est et effectu. That is Siser the wilde is lyke vnto the tame/and also in worckynge. And in the xix. boke and fyfte chapter/ he partely describeth Siser thus: Inest longitudine neruus, qui decoctis extrahitur, amaritudinis tamen magna parte relicta: neruus idem & pastinacæ maiori, duntaxat aniculæ. That is/there goeth a synew or a pythe a longe thorowe the Siser/ whyche after that it is sodden/it is drawen oute/ and yet a greate parte of the bitternes abydeth still/ the greater pastinaca hath the same sinewe/ but onlye after that it is a yeare olde.

These be Plínyes wordes/whose autorite/ if we were bounde to geue credit to/then shoulde nether oure Persnepe/nether anye kynde of oure Carotes be Siser/for I haue diligentlye fasted both oure persnepe and oure carot rotes/but I can fynde no bitternes at all/ nether in the oute parte of them/nether in the pith or synewe/as Plíny calleth it. I haue also tasted the skirwurte roote/ and in it I haue founde verye litle bitternes/ not wythstandynge som/but not so much as Plíny semeth to require/ and whylse I tasted it/I found it heter then bitterer/ but I founde suche propertyes in it/ that I dare recken surelye/that thys is a kynde of siser.

But as for oure persnepe/ as it can not be siser of Plínye/so knowe I no cause/why that it maye not be siser in Dioscorides/ sauynge that the greate swetenes maye seme to hinder it/for it that is verye swete/ is not wont to prouoke an appetite/but rather to take it awaye.

The vertues of Siser.

The roote of Siser sodden/is pleasant to the mouth/ and profitable for the stomack. It doth stye a man to make water/ and it ingendreth an appetite.

Of the herbe called Sison.

Sison whyche is called both of Plínye and diuerse both newe and olde Grecianes/ Sinon is no otherwyse described of Dioscorides/ but that it hath sede lyke persely/ longe and hote in taste/ and that it hath as it were litle cornes in the top. I fynde no herbe in any place that euer I haue ben in/so well agreynge vnto thys short description/as the herbe whyche som haue abused for Amomo/

Sison Augmicum?

and is called of som black perselye. It groweth aboute hedges and laynes wyth leaues lyke a persnep/a prettye longe swete roote/ somthynge warme in taste/and black sede/whyche in dede is warm/but not verye hote/ wherfore I dare not saye/ that the herbe is the righte sison/ or ellis I durst haue ben bolde to haue pronounced that it had ben the ryght sison / but it may be a kinde of it.

The vertues of Sison.

IT is good to be dronken agaynste the diseases of the milte/for them that can not well make water/and for weomen that want theyr naturall siknes. The inhabiters of Syria where as it groweth / vse it for a sauce/ receyuinge it wyth a sodden gourd and vinegre.

Of the kindes of Sisimbrium.

DIoscorides maketh two kindes of sisymbrium/ whereof one groweth on the lande / and the other in the water. The fyrste kinde whyche groweth in the lande / is named of som as Dioscorides writeth

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Of the kindes of Sisimbrium. xlv

wryteth/serpillum syluestre/and it groweth in lande/that is not plowed or digged. It is lyke vnto minte of the gardine/but it hath broder leaues and better smellyng. Dioscorides in the description of menthe syluestris/or menthastri/maketh it to haue leaues greater then sisymbrium. Of thys description of Dioscorides/a man maye gather that sisymbrium is lyke vnto pennye ryall/ether both in leafe/and the maner of creppng/ and growynge/or at the least in creppng/and that it muste haue greater leaues then gardine minte/and lesser leaues then the wilde minte/ called mentastrium. Matthiolus in hys later edition sayeth/ that sisymbrium is called in Duche Bachmuntz/or wasser muntz/ whyche can not agree wyth the description that he writeth thus ouer hys sisymbrium hortense. For howe can wasser muntz/that is water mint/or bachmuntz/that is brook minte/ be gardine sisymbrium.

Howe also can sisymbrium be called well hortense/seynge that Dioscorides writeth that it groweth in places vnmanered or plowed/or vntrimmed/when as gardines are manered and digged. Therefore I doute whether Matthiolus knoweth the ryght sisymbrium or no. I take sisymbrium for a kinde of mint/that is called in English baum mynte/ whether it grow in the felde/or be broughte into the gardine/it is of a middel bignes betwene horse minte/and fyne gardin minte.

The seconde kynde of sisymbrium is called cardamine also/in Englishe water cresses/in Duche brun kressen/or wasser kressen/in Frenche cresson.

The water cresse is a water herbe/and groweth in the same places that scion or water perselye groweth in. It is called cardamine/because it resembleth cardamum/that is gardin cresses in taste. It hath leaues fyrst round/ but after they be growen furth/they are indented lyke the leaues of rocket.

The vertues of both the herbes called Sisimbria.

The sede of the herbe called sisymbrium primum in Latin/and in English baum mint: if it be dronken wyth wyne/it is good for the dropping out of the water/and it is good also for the stone/it stancheth also the gnawyng or wrynging in the bellye/ and the hichcock/ other wayes called the yskinge. The leaues are good to be layed to the temples and forhead/ for the head ache: they are also good for the stynginge of waspes and bees. If it be dronken/it stoppeth perbreakynge. This herbe is of an hote nature/euen hote and drye in the second degre/ whyle it is grene/hote and drye in the thyrde degre: when it is dryed/and in the same degre is the former sisymbrium.

Smilax hortenſis.

SMilax of the gardin/ whoſe fruytes are called lobia/ that is coddes or huskes or ſhales/ is called ſperage. It hath leaues lyke vnto Vuy/ but ſofter and ſmaller ſtalkes/ and claſpers wounden in buſſhes/ whereunto they are ſet/ whych increaſe to that greatnes/ that they make arbores and thynges lyke tentes. It hath a fruyte lyke Fenegreke/ but longer and more notable/ where in are ſedes lyke vnto kydnes/ not all of one colour/ but are for a parte ſomthynge rediſhe.

The vertues of Kidney beanes.

THe fruyt is ſodden wyth the ſede/ and it is eaten after the maner of a wurt or eatable herbe/ as ſperage is eaten/ it maketh a man make water and cauſeth heuy dreames.

Of

Of the sharp Smilax.

Smilax aspera.

Tamus Com: tabernæmont:
Prickely Bindweed:

The sharpe similax hath leaues lyke vnto wodbinde/and many smal braunches/full of prickes/ lyke vnto paliurus or the bramble. It windeth it self aboute trees/crepinge vp and doune. It beareth a fruyt full of berryes/as a litle cluster/growyng out of the top of the smal braunches/ whych is rede/when it is rype/and biteth a litle in tast. It hath an harde roote and thyck. It groweth in merrish and in rough groundes.

The vertues of the sharp Smilax.

The leafe and fruyte of thys/are a preseruatiue or triacle agaynst dedlye poysones/whether they be taken before or after. Som write that if anye man geue a litle of these broken into pouder vnto a newe borne chylde/ that he shall neuer after be hurt wyth anye deadlye poyson. It is also put in to preseruatiue medicines to helpe agaynst deadly poysones.

Of the smooth Smilax or great arbor wynde.

The

The smoth smilax/whyche maye be called in English Arbor winde / or great winde/or withwinde/hath leaues lyke to Iuy/ but softer and smoother/and thynner / and longe braunches/ as the rough smilax/ whyche are wythout prickes. Thys doth also wind it self aboute trees as the other. It hath a fruyte lyke a Lupine / black and litle. It hath aboue manye whyte floures/and rounde thorowe oute all the braunches: and there of are made arbores or summer houses. But in Autumne/the leaues fall of: Thus far Dioscorides. As for the sharpe smilax/ I haue sene it diuerse tymes/ and I am sure the description of Dioscorides agreeth well wyth it: hetherto haue I founde no herbe/wherewyth the hole description of smilax leuis doth agre. For allthough the greate wynde wyth the great bell floure be in all other partes agreynge wyth the description of Dioscorides: yet the fruyt agreeth not/for it is not lyke vnto the fruyte of Alupine. Aetius also in the healinge of a dropsey/sayeth that the smilax / whyche groweth in the hedges by the water syde/bringeth furth coddes as the kidney beane doth / called gardin smilax. But I neuer sawe anye kinde of wynde/or wyth winde/or arbor winde/haue anye suche cod/wherefore I must confesse/ that I neuer sawe the rygt herbe/ whyche is called smilax leuis. The herbe that Matthiolus setteth furth in hys figure for smilax leuis/hath nether a sede lyke Lupine/ nor yet coddes lyke vnto the puls/called smilax hortensis: wherefore it can not be smilax leuis in my iudgement / excepte that there be other kindes of Lupine/then euer I haue sene/and other kindes of coddes or huskes of the gardin smilax/then haue cummed to my syght. The herbe that Matthiolus setteth furth for smilax leuis/is in my iudgement the fyrste kinde of Volubilis in Mesue/where of he writeth thus:

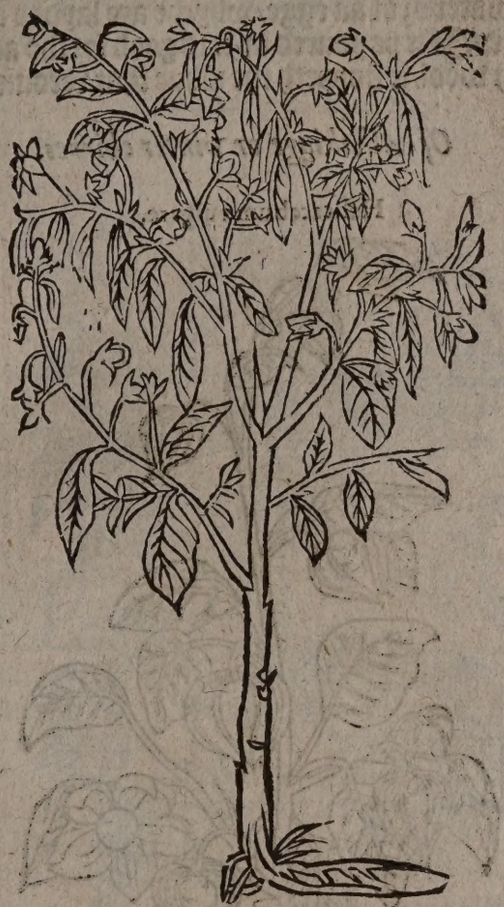
There is one great kinde of wynd or wythwinde/whych hath mylke in it/and is called in Latin Funis arborum/that is the rope of trees/ it hath a whyte floure lyke vnto a bell. Dioscorides taketh it for a temporat herbe/ or ellis a litle hoter/then temporate/and to be drye in the second degre. It resolueth/ rypeth/ scoureth/ louseth and openeth the mouth of the vesselles of the vaynes/and therefore it is geuen wyth tragagant/ mastick/ spicknard/ and whaye/it deliuereth men from the stoppinge of the liuer and the vaynes/that goeth betwene the liuer and the guttes / and therefore it healeth iaundes wyth the iuyce of persely/and sicorye or whaye/it purgeth gentely burnt choler / and therefore it helpeth rotten agues/and specially suche as are longe cholerick agues/it scoureth also awaye the excrementes and outcastes of the brestes and lounges/and therefore it is good for them that are shortwinded.

Of Nightshad.

Nighte shad or Petemorell is called in Greke Strichnos/in Latin Solanum/ in Barbarus latin Solatrū/ in Duche Nacht schad/in Frenche Morelle. Night shad is a bushy herbe/whyche is vsed to be eaten/it is not very great/it hath many holes lyke vnto Arne holes at the setting on of the braunches and the stalk.

It hath

Solanum somniferum.



It hath black leaues and greater then basil/ and broder: it hath a rounde grene berrye / the berrye is ether black or rede / when it is rype/the herbe hath a gentle taste wythout hurt.

The vertues of Nyghte shad.

The nature of it is to coole/wherefore the leaues layd to wyth perched barley mele/is good for saint Antonies fyre/that is a colerick inflammation:and it is good against tetters. If the leaues be layd to by them selues / they are good to heale the inflammation in the corner of the eye/called Egelopa/whyche is disposed to brede a fistula / and also the head ache:they are also good for an hote or boylinge stomack. They dryue awaye the hote impostume behynde the eare/called Parotis / if they be broken and layd to wyth salt. The iuice is also good for the hote inflammation/and tetters and such lyke rinnyng sores or hote scurf or scabbes/if it be layd to wyth whyte lede rose oyle and litarge/and wyth bread/ it heleth ẏ disease of ẏ eye/called Egilopa. It is good for childrẽ ẏ haue ẏ burning in ẏ head/ & for ẏ inflãmation of the brayn/ & fylmes & skinnes that go about it.

If it

If it be poured wyth rose oyle vpon ones head/it is menged wyth ey medi-cines in stede of water or of an egge/whyche are layd to agaynst sharpe do-wynges of the eyes. If it pe poured in/it is good for the ache of the eares: if it be layd to wyth wool/it stoppeth the isshue that weomen haue.

Of Alkakinge or winter chirres.

Halicacabum vulgare.

There is an other kind of Solanum / called Halicacabus and Physalis/it hath leaues lyke vnto nyghte shade/but yet broder. when hys stalkes are fully growen/ they bowe to the ground: it hath the fruyte in litle sede vesselles lyke vnto bladders round and rede lyke golde/and also smouth lyke a grape or wynberry/ whyche the garlande makers vse in making of garlandes.

The vertues of Alkakinge.

It hath the same vertue that gardin nyghtshad hath / but that it is not to be eaten/the fruyte of it dronken/healeth the iaundes/and prouoketh wa-

ter.

ter. The iuice of both the herbes called Solanum/is vsed to be pzessed furth/ and when it is dzied/it is set vp in the shadowe/and when it is dzessed after this maner/it is good foz all these purposes aboue named.

Of the kindes of Sorbus.

Sorbum ouatum.

Dioscorides maketh mention but of one kind of Sozbus/ Theophrast wziteth of two of the male and female / but Pliny maketh mẽtion of iiij. kindes/ wherof I haue sene iij. kindes/but one kinde I confesse that I neuer saw vnto my remembzance. The two fyrste kindes whyche I knowe/haue leaues so lyke as can be/set wynge wyse as the asshe leaues grow/indented/but they differ in ẏ fruit. The fozmer of them hath rede berryes lyke cozall bedes/growyng in greate clusters/whych the byrdes eat in the beginning of winter/the tre groweth in moyst woddes/and it is called in Nozthumlande/a rowne tre/oz a whicken tre/in the South partes of England/a quick beame tre.

The seconde kinde hath a fruyt of the bignes of a small crabbe oz a wild

peare/a litle longer then a crab/but not full of the fashion of a pear. This tre groweth very plenteously in hygh Almany/where as the fruit is called sorbere or sorbepffel/and spierlin: it may be called in English sorb appel.

Genus Sorbi. S. torminalis.

The thyrde kinde which is called of Plíny sorbus forminalis/hath a lefe much lyke vnto a playn tre leafe. Thys tre is called in English a seruyse tre/as though a man wold say a sorbus tre. The fruyte is almost as small as are haw/in color broun/in taste bindíng/as the other two kindes are. And thys kinde euen as the sorb appel is berye pleasant to be eaten vntill it be rotten/but then it is very pleasant/but not so pleasant by a greate deale as the sorb appel is.

The vertues of the thre kindes of Sorbus.

The sorb appels beyng yelow in colour before they be full rype/if they be cut in peces/and dryed in the sonne/if they be then eaten/they will stop the belly. Also the pouder of them/after they be beten or ground/if it be taken in the stede of perched barley mele/and taken in/and the broth of them doth the same.

Of the herbe called Sparganium.

Sparganium hath leaues lyke vnto the herbe whyche is called in Latin gladiolus/and in Greke xiphion/and that is small after the maner of a small sege or sheregrasse/called in Latin carex: but the leaues are yet narrower/then the leaues of it that is called gladiolus/and more bowynge: in the top of the stalk are rounde knoppes lyke bedes/where in is sede. Thys herbe groweth most commonly in waters and fennes/the knoppes are full of litle tuftes. Thys herbe is comon in England and in many places of Germany/but I neuer heard anye Duche nor English name of it: but vntill we can happen vpon a better name/it maye be called bede sedge or knop sedge.

The vertues of Sparganium.

The roote is good to be geuen wyth wyne agaynste the poyson of serpentes.

Of French or Spanish brome.

Spartium is called in Greke spartion/in English/spanish brome or Frenche brome: that spartium is not ginista of the Latines/I haue sufficiently proued before intreating of the brome bushe.

The description of Spanish brome.

Spartium is a bushe/hauinge longe twigges without leaues founde/very tough/and som binde vyndes wyth them. It beareth coddes lyke vnto phaseles/wher in are sedes lyke vnto lentilles. It hath a floure lyke vnto wall gelouer/called of som Hartis ease. This bushe groweth in diuerse gardines in England/& in Spayn/and Italy wylde,

Spartium.

wylde. It groweth in my Lorde Cobhammes gardin at Cobham hall/ and also at Shene in the gardine. It hath leues in dede/but so small that I suppose that Dioscorides toke them for no leaues/because they were so litle and fewe/that they deserued not the name of leaues/or ellis Dioscorides looked vpon the braunches/whych at that tyme had no leaues. And that thys is lyke to haue bene so the affirminge of Dioscorides/that Dictamnus of Candy had no floures nor sede/may bring credit vnto my gessinge. For it is well knowen/that it hath bothe floures and sedes/ thoughe Dioscorides neuer sawe them.

The vertues of Spanish brome.

THe sede and floures of the Spanish brome are good to be dronken wyth mede in the quantite of two scruples and an halfe/ to purge strongly/but wythout iepardye vpwarde: but the sede purgeth downward. If the twigges be steped in water/ and ỳ iuyce be prest out/after they be well brused/a clat of it will heale ỳ diseases of the sciatica & ỳ squynansie or chokes/if it be dronken fasting/som vse to stepe thē in bryne/ and poure them in by a clister/to them that haue the sciatica/by this meanes it driueth furth blodye matter and full of stringes or ragged peces.

Of the herbe called Spartum or Sparta.

Spartum.

BEside the bushe that is called in French bzome/ whych is called spartum. There is an herbe also called spartum/and of som writers sparta/as in thys prouerbe: Spartam nactus es, hanc adorna. for Plíny in the xix. boke and second chap. maketh mention in these wordes folowyng of the herbe spartum or sparta: Herba & hic sponte nascens, & quæ non queat seri, iuncus quod propriè aridi soli: vni terræ dato vitio, nanque id malum telluris est: nec aliud ibi seri aut nasci potest, &c. And a litle after/in sicco præferunt è cannabi funes, spartum alitur demersum, veluti natalium sitim pensans, &c. And a litle after: Iunco Græcos ad funes vsos nomini credamus, quo herbam eam appellant, postea palmarum foliis, philuraque manifestum est: & inde translatum à pœnis, perq; simile veri est. Thus farre Plínye. Out of these wordes I gather that the herbe that he writeth of/is a kind of sea bente/or sea rishe/whereof the frayles are made/that figges and raisines are caried hether in out of Spayne. The same bent or sea rishe haue I sene in Northumberland/beside Ceton Dalauale/a ther they make hattes of it. I haue also sene it in great plenty in ij. plandes of Easte Freslande/whereof the one is called the iust/and the other mordenie: there men vse thys rishe only

What for thes kind?

onelye for to make ropes of it (as Pliny writeth) and to couer houses wyth it. It may be named in Englishe Sea bent/or sea rishe/or frayl rishe. I haue not rede in anye good autor/that it hath anye vertue to heale any disease.

Of the herbe called Spondilion.

Spondilium.

Heracleum Sphondyl.

Spondilion is named in Greke Sphondilion/in Duch Berē klaw or wild Palteney / it maye be called in Englishe Kow persnepe or middow persnepe. It groweth in moyst middowes/& about hedges sydes/but not in the hedges.

The description of Spondilium *out of* Dioscorides.

Spondilium hath leaues after a maner lyke vnto a playn tre leaues/drawyng very vnto the lykenes of the leaues of Ponax. The stalke is a cubit long or longer lyke vnto fenels stalke: it hath sede lyke vnto siseli/duble/broder/whyter/& fuller of chaff/ of a stronge or greuous smell. It hath a roote lyke a radice/ it groweth in merrish and watery groundes.

The ſede of cowe perſnep dronken/ ſcoureth oute flegmatike mater thorow the belly and guttes. It healeth alſo them that are diſeaſed in the liuer/the iaundes/them that are ſhort winded/the falling ſikues/& the ſtrau glinge of the mother. If a man that is fallen in to depe a ſlepe/receyue ỹ perfume of it/it will waken him agayne. If a mannis head be anoynted wyth the oyle wherein it is ſodden/it will help them that haue the phrenelye / the drowſey or forgetfull euell/and the heade ache. If it be layed to wyth rue/ it holdeth and ſtayeth creping ſores and tetters. The root alſo is good for the diſeaſe of the lyuer/and for the iaundes. The ſame ſhauen/ and put in / wasteth away the hardnes of fiſtules or falſe woundes. The iuyce of the ſtemes beynge grene / is good for mattery eares. Thys iuyce maye be dryed in the ſonne/and layd vp as other iuyces be.

Of certayn kindes of thiſtelles.

Spina in Latin/is properly called a thiſtel/ and in Greke Acantha. Howbeit is called vnproperly after a metaphoricall maner/ſpina is taken for a prick/ becauſe thiſtelles or ſpine/are moſt full of prickes. Firſt that acantha ſignifieth a thyſtell/and not an hawthorn/or a thorne without anye addition/as the moſt part of ſcoolmayſters and tranſlatours Engliſhe it: I am able to proue/not only by good Greke authours/ but alſo by the beſt Latin wryters/that acantha in Greke ſignifieth a thyſtell/ it maye be proued by the autorite of Ariſtotel in the viij. boke of the hiſtory of liuing and ſenſible ſubſtances/and in the thyrd chapter/who wryteth theſe wordes:

τὰ δ' ζῶια ἀκανθοφάγα, ἀκανθὶς θραυπίς, ἣν καλοῦσί τινες χρυσομίτριν· πάντα γὰρ τὰ τῶν ἀκανθῶν ἐσθίει. That is to ſaye/theſe are ſpinivora/that is thiſtel eaters/ and vnder the name of the thyſtell/he vnderſtandeth the ſede of a thiſtel/as whē we ſaye/a man eateth more wheat then rye/ we meane nether the blade of wheat/nether the ſtraw nor chaff/ but onlye the ſede of wheate. If acantha ought to be Engliſhed a thorn or an hawthorne/let vs ſe which byrdes they be/that Ariſtotel calleth acanthophagas/and as diuerſe interpretours Engliſhe them thorn eaters. Ariſtotell ſayeth that Linetes and Goldfinches/ and Grene finches/are acanthophage: who euer ſawe any of theſe thre kindes of byrdes eat thornes/or the fruytes of thornes? Therefore I maye saye vnto them/that Engliſhe acantham and ſpinam/a thorn or an haw/ whych is the frupt of a whyte thorn. Erratis philoſophiam & plantarum hiſtoriam ignorantes. For beſyde this place now alledged: Diſcorides in the chapter wher as he intreateth of the tre called Rododendron/wryteth thus: Perion bringeth furth a frupte lyke an Almonde/as it were a certayn horne/when as it is opened/it is full of a wolly nature/lyke vnto the down of thiſtelles. The Greke hath παπποις ἀκανθίνοις. Who heard euer tell/that anye thorn tre/ had any down or anye wollye nature/ lyke vnto the downe of a thiſtell? Plinye alſo writynge of the herbe called Erigeron / whyche we call in Engliſhe Groundſell/ſayth thus: The head of Grounſell is diuerſely diuided wyth a down/qualis eſt ſpina. What is ſpina here? an hawthorne or a thyſtel? when haue ye ſene the thorne tre haue any down? by theſe places it is playne that acantha in Greke/and ſpina in Latin ſignifye a thiſtel/and no thorn/as our

scoolmaisters & translatours vse to English it now a dayes. The same word acantha doth S. Luke vse in the parable of the sower in the viij. chapt. & all the translatours turn acantham spinam/but the translators of the Latin in to English/not wythout a great error/turn spinam into a thorn/whē as spina betokeneth not a thorne/but a thistel. For Luke writeth thus: Aliud cecidit super spinas,& simul enatæ spinæ,suffocauerunt illud. And som fell vpon: what? the thornes/or vpon the thistelled sede? and waxed or grew vp with it/ and chouked it. Who vseth to sow vpon thornes/whether thornes signifye thorn trees/or the sede or fruit of the thorne tre? Who dare saye that a thorne tre in one year can growe so hyghe/that it maye be able to choke the corne? Is a thorne able to grow wyth the corne/as Luke sayeth/so hygh in one year? I trow nay. Therefore let men learne to Englishe acantham or spinam a thistel/when as there is nothyng put to them.

Of two other kindes of thystelles.

[Dioscorides writeth of two herbes/ whyche haue lyke names/but for all that/differ in description/and in substance/the one is called in Greke acantha leuke: and the other is called leucacantha. The former called spina alba/groweth in Italye/ and in som places of Germany/& beside Sion in England. I know no English name for it/but it may be called in English whyt thistel. The other kind called in Greke leucacantha/& in latin spina alba/is supposed to be the herbe/ named of ỳ comō Herbaries Carduus marie/and in English/milk thistel or maries thystel.]

The vertues of these two kindes of thystelles.

The whyte thystel called spina alba/hath a root good for the spitting of blood for them that are diseased in the stomak and guttes. It prouoketh water/and it is good to be layd to emplaster wyse for swellinges. The broth of it is good to washe the teth wyth/for the teth ach. The sede of it dronken/is good for chylder that haue the crampe/and for the byting of serpentes.

Leucacantha or spina alba/named in English milkthystel/ hath a roote good to be chowed in a mannis mouth for the teth ache/ the broth of it/ taken in the quantite of thre ciates wyth wyne/is good for longe pleureſies/ for them ỳ haue the sciatica/& for partes ỳ are bursten & shronken together.

Of the hawthorn tre.

The hawthorn tre is called in Greke Oxyacantha/ in Latin spina acuta/in Duche Hagen dorne. Many haue iudged that Oxyacantha or spina acuta was the berbery tre/otherwyse called a piridge tre. But Matthiolus hath brought good resons to proue/ ỳ Oxyacantha is our hawthorn/and not berberies/and I haue nothynge to saye agaynst his argumētes/sauing that Theophrast rekeneth Oxyacanthā amōgest the trees/whose leaues fall not of in winter: oure hawthorn leaues do fall of in winter/then it semeth ỳ our hawthorn is not oxyacantha in Theophrast. If thys were answered to/then durst I more boldly pronunce ỳ oure hawthorn were oxyacantha. It appeareth by it ỳ is written in Columella ỳ our hawthorn tre whych hath very whyte floures/& a rede fruyte/ whyche swyne desyre very much to eat/for he writeth thus: Suibus nemora sunt conuenientisima, quæ vestiuntur quercu, subere, fago, corylis, pomiferisq; syluestribus, vt sunt albæ spinæ, Græcè siliquæ, iuniperus, lotus, prunus & achrades pyri.

That is the great woddes are fit for swyne/ whyche are anorned wyth okes/corke trees/beche trees/and wyld trees/that bring furth fruytes. wyth stones in them/as are spina alba/that is as I iudge whyte thornes/ Greke carobes/the Iuniper/the wilde lote tree/ and the slo tree/ and the wylde peare tre.

In these wordes I vnderstand vnder the name of spine albe / the hawthorn tre/whych hath a fruyte/ as all men knowe/berye fit for swyne. And here is also to be noted/that there is a wild prunus agaynste som that haue holden the contrary/whyche prunus is the slo tre or black thorne tre/ or the wilde bulles tre.

Of the herbe called Stachis.

Stachys.

STachis is a litle bushe lyke vnto hore hounde/ but longer. It hath many leaues rough/one far from an other/harde/horye/ of a pleasant smell / and many twigges/ cumminge furth from one roote/ whyter then hore hounde: it groweth in hygh hilles/ and in rough places. I haue sene one kind of this herbe/growyng in London in Maister Richardes

Richardes gardin/but no where ellis in England. The other kynd dyd my frende mayster Fauconer shewe me after that he came oute of Italy. Thys laste kinde agreeth better wyth the hardnes of the leafe that Dioscorides speaketh of/but it wanteth the smell that the same Dioscorides requireth in Stachi/except the age toke away the smell from the herbe that he shewed me. Thys may be called in English long hoze hounde/ oz wilde hozehounde.

The vertues of Stachis.

Stachis hath a byting and hote nature/by reason whereof the bzoth of the leaues dzonken/dzawe doune to weomen theyz floures/ and dzyue oute the secondes.

Of Stauis aker.

Staphis agria.

Staphis agria/ is called in Duche Beismunt oder Lauskraut/ in Englishe/Stauis aker. I neuer sawe it growynge out of Italy/but only in gardines.

Stauis

Of Stauis aker.

Stauis akre hath leaues clouen lyke vnto the wilde wynde: it hath litle streyght stalkes/soft and black/and a floure lyke wadde / and a sede in litle grene coddes/or sede vesselles as the cich hath / in figure thre squared & rough/in black somthyng dunne rede/whyte wythin/and sharp in tast.

The vertues of Stauis aker.

If a man geue to any body ten or fyften of the sedes of it in mede/ or honyed water / they will bringe oute grosse matter by vomit. They that haue dronken them / must walke after the takinge of them: and they must take hede/ that they geue oft tymes mede/ because they bringe a man in ieperdy of stranglinge/and burne the throte. The herbe it selfe broken/and layd to wyth oyle/is good for the lousey euel/ agaynst itchyng or yuking and scabbes. If it be chowed/ it bringeth doune muche watersshe fleme. If it be sodden wyth vinegre/ and the teth be washed therewyth/it is good for the teth ach/and it fasteneth louse goumes. It healeth the hote sores of the mouth wyth hony.

Of the herbe called Stichados of the apothecaries.

Stichas.

Stechas groweth in the ylandes of France/ouer against Massilia/whiche are called Stechades/wherevpon the herbe gat the name. It is an herbe wyth a small braunche/and hath a busshye top lyke vnto thyme/but the leaues are longer/and it is in taste sharp/and somthyng bitter. There are two kindes of Stechados/for there is an other kinde called Stechas arabica/besyde it that Dioscorides maketh mention of. It of Arabia is lesse then the other/and blewer in the floures of the ear or top. The Stichas of Prouince or of the ylandes of France is greater and browner. I haue sene besyde these in the mount Appennine an other kinde of Stechas/ which is called in Bonony Stechas montana/it hath small branches all full of litle leaues/amongest the whyche grow oute diuerse very long small leaues/nothing lyke the other. And because that all the kindes of Lauander are both lyker in fashon and figure/and also in properties in stechas/then other vnto spike celtik/ or spike of Inde/I had leuer call them pseudo stichades/and to bring them vnder the kindes of stichados/then to name them spicas germanicas/or Italicas/as Fuchsius and Matthiolus do/ folowynge rather the rude sorte who hath geuen them that name of spikes/because they haue spicas/that is long spikes or eares. Stichas is named in Greke stechas or stichas/and the Latines vse the same names/and the apothecaries call it stichados. The stechas that Dioscorides writeth of/ is very plenteous in the toune of Poule/ and in diuerse places of the West countrey/where as it is called Cassidonia or spanish lauandar/and about London it is called Frenche lauander.

The vertues of Cassidonia oute of Dioscorides.

The broth of stichados/as the broth of hysope/is profitable and good for the diseases of the breste. It is also good to be menged wyth triacles & preseruatiues. It deliuereth from stoppinge. It maketh fyne/scoureth and streyngtheneth all the bowelles or inwarde partes/and the hole bodye/ and the hole complexion. They that are disposed to know more of the nature of stichados/let them rede Mesue de simplicibus/& ther they shal fynd inough.

Of Comfrey.

Dioscorides maketh two kindes of symphytum/wherof the former kinde is called symphiton petreon/and hereof I intend not to write/because it groweth not in England that I know of. The other kinde is called symphyton alterum / in Duche swartzwurtzel/in Englishe comfrey / of the comon herbaries consolida magna. Thys hath a stalke two cubites hygh or hygher/smoth/thicke/full of corners/holow empty as ỳ stalk of sowthistel is/about the which stalke/are rough leaues (great spaces goyng betwen) narrow/long/and drawyng nere vnto the likenes of winter borrage. The stalke also hath certayn appearinges out of thynne leanes/cleuing about the corners stretched furth from the holow settinge on of euery leafe. The floures are yelow/the sede is about the stalk as molleu sede is. The hole stalke and leaues haue a litle sharp horynes/ whych when it is touched/make a manyche or yuke. The rootes are wythoute black/whyte wythin/clammy/and they are also profitable and muche to be vsed.

Ths

Of Comfrey.

Symphytum.

Symphytum

THE rootes are good if they be broken and dronken for them that spitte bloode/ and are bursten. The same layd to/are good to glewe together freshe woundes. They are also good to be layd to inflammationes/and specially of the fundament wyth the leaues of groundsell.

Of the Vghe tre.

Yew tree

TArus is called in Greke smilax/ in Duche eibenholtz/ in English Vghe. The Vghe tre is of the bignes of a fyre tre/and hath leaues lyke vnto the same. It groweth in Italy and in Narbone of France/whyche is nerte vnto Spayn. The byrdes that eat the berries of the Italian Vghe/ are made black: and men that eate the same/are cast into a flixe. The Vghe of Narbone is so full of poyson/that if any shepe nuder it/or sit vnder the shaddow of it/are hurt/ & ofte tymes dye. Wherefore I haue written these wordes of the Vghe tre/that men should beware of it. Thus far Dioscorides. Virgil also in hys Egloges

signifieth

ſignifieth that the Ughe tre is full of poyſon/wher as he wryteth thys verſe:

Sic tua cyrneas fugiant examina taxus.

Galene alſo wryteth that the Ugh tre is of a poyſoned nature.

Of the Turpentine tre.

TErebinthus is named in Greke Terminthos/I haue not ſene the tre in England/and therfore I haue heard no name of it: but leſſe it ſhuld be without a name/I call it Turpentine tre/ becauſe Turpentine cometh oute of it. I haue ſene both the leaues and berries of turpentine/whych grow in Italy/but I haue not ſene the tre it ſelfe.

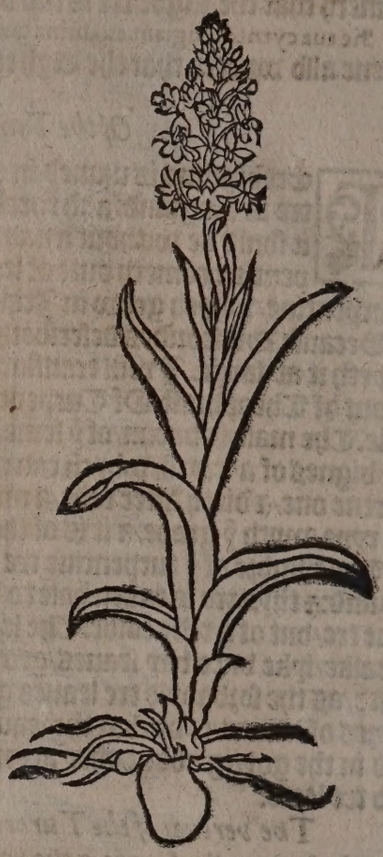
Becauſe Dioſcorides deſcribeth not Terebinthum/and Theophraſt deſcribeth it at large. I will tranſlate vnto you the deſcription of ẏ turpentin tre out of Theophraſt. Of Turpentine trees one is ẏ male/& an other is ẏ female. The male is barun/of ẏ females one bringeth furth fruyte by & by rede of ẏ bignes of a lentil/whych can not be made ripe/the other bringeth furth a grene one/& dieth after rede/& maketh it at the laſt black/ when as it waxeth rype/wyth ẏ grape/& it is of the bignes of a beane full of roſin/ brimſtony. The tymbre of ẏ turpentine tre is tough/ & the rootes are mighty in the ground: & thys tre is taken hole to be vncorrupt. It hath a floure like vnto ẏ oliue tre/but of a rede color. The leaues are for ẏ moſt parte all about one litle ſtalke/lyke vnto bay leaues/growyng by payres together one agaynſt an other/as the ſorbapple tre leaues grow/& it ẏ is in the outermoſt ende of the payres of leaues/is od/but the leaues are not ſo cornered/as the ſorb tre is/ and in the goyng about/they are more lyke vnto the bay tre leafe/ then the ſorb tre leafe.

The vertues of the Turpentine tre, and of the Turpentine.

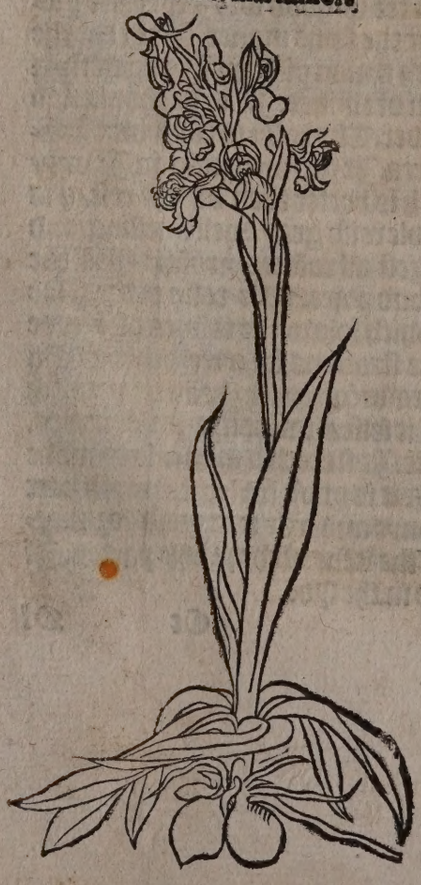
The leaues/the fruyte/& the bark of the turpentine tre/ haue a bindinge poure/& are good for all thinges ẏ the maſtik tre is good for/ & they are prepared after the ſame maner/& are taken after the ſame maner. Som eat the fruyte/but it is euel for the ſtomack/& maketh a man piſſe well/ & heateth/ & doth very much ſtir a man to the procreation of childer. If it be dronken w̄ wyne/it is good for the biting of the feld ſpeder. The roſin or turpentin ẏ cōmeth out of it/is brought from Arabia Petrea. It groweth alſo in Jewry/ Cyprus/in Africa & in Ciclad ylandes/which is better then all the reſt/& is clere/& thorow feable/whyte/like a glaſſe & blewiſh gray/well ſmelling/and reſembling in ſmell the turpētine tre. Amongeſt all roſines/ẏ roſin called turpentine/is principal/maſtick deſerueth ẏ ſecond place. The roſin of the pyne tre foloweth maſtik in goodnes/after the which folow the roſines of ẏ rede firre tre/& of it ẏ is called ſtrobylus: ſom take ſtrobilus for a tre/other as Galene/take it for the pyne apple. But euerye roſin ſofteneth/heateth/poureth abrode/ſcoureth/& is good in electuaries by it ſelfe/or w̄ honye for coughes. It ſcoureth alſo away it ẏ ſticketh in ẏ breſte. It ſtereth a man alſo to make water/& maketh rype/& ſofteneth the belly/& it is good for lepres/wyth vert greſſe/coperus/& naturall ſalpeter. With honye and oyle it is good for matter rinninge oute of the eares/and agaynſt the itche of the priuye partes. If it be layd to by it ſelfe/it is good for the ache in the ſyde.

Orchis mas anguſtifolia.

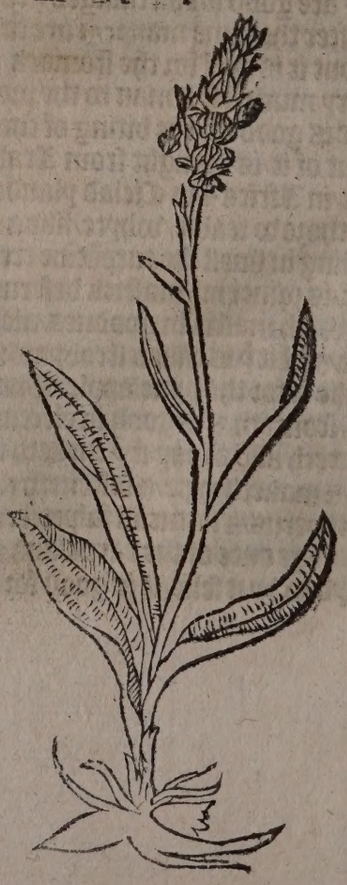
Orchis fœmina anguſtifolia.



Triorchis mas minor.



Orchidis alia ſpecies.



Testiculus is called in Greke orchis/cynosorchis: it hath the leaues spredde by the ground/about the stalk and the bottom/much lyke vnto a soft olyue leafe/ but narrower and smother/and longer. The stalk is a span long/ wher in are purple floures/and a knobby root/somwhat lōge/ two growyng together/narrow lyke an olyue berry/the one aboue/and the other beneth/and the one of them is full/and the other soft/and full of wrinkelles.

There are diuers kindes of orchis/which are called in Latin testiculus/ that is a stone. One kinde of them hath many spottes in the leafe/and is called adder grasse in Northūberland: ỹ other kindes ar in other coūtrees called for stones or hear stones/& they may after ỹ Greke be called dogstones. Adder grass

Of the vertues of Adder grasse.

The roote of it/when it is sodden inough / is eatable as bulbus is/they write of thys herbe/that if the greater roote be eaten of men/it maketh men chyldren/and if the roote be eaten of weomen/it maketh weomen childer. And moreouer/this is also tolde of it/that the weomen of Thessalia geue it wyth gotes milk/to prouoke the pleasure of the body/ whylse it is tender/but they geue the dry one/to hinder and stop the pleasure of the bodye. And it groweth in stony places and in sandy groundes. There is an other kinde whych is called Serapias/as Andreas sayth for the manyfolde vse of the root/it hath leaues lyke vnto a leke/long/but broder and fat/ bowynge inward about the setting on of the leaues/and litle stalkes a span hygh/and floures somthyng purple: there is a roote in vnder lyke vnto stones.

The vertue of the second kinde of Testiculus.

Thys layd to/hath the propertye of dryuing awaye swellinge and scouring of sores/and to stay running tetters. It putteth awaye fistules / and if it be layd to/it swageth places that are inflamed & set afyre. Thesame drye/ stoppeth eating sores/and rottē sores/and it healeth the greuous sores that are in the mouth. It stoppeth also the bellye/ if it be dronken wyth wyne. Wen geue all the properties vnto thys/ỹ are geuen vnto the former kindes.

Of triacle mustarde called Thlaspi.

Thlaspi is a litle herbe wyth strayte leaues/a fingre long/turned toward the ground/ aboute the edge iagged/and somthynge fat. It hath a smal stalke/of the hyght of two spannes/whych hath a few furth growynges: and about the hole/the frupt is somthyng brode from the top/wherein is sede lyke vnto cresses/of ỹ figure of a dysshe or coyte as it were thryst together/after ỹ turnyng of Cornarius & broken of/whereupon it hath the name. It hath a floure somthynge whyte / and it groweth in wayes and about hedges/after the translation of Ruellius/whych is nerer the Greke. Thlaspi is named in Latine thlaspium/in Duche baurensenff/it may be named in English triacle mustard/bourcs mustard / or dysshe mustarde. It groweth much in the corne both in England and in Almany/

Of triacle mustard called Thlaspi.

Thlaspi.

and I haue sene it beside Wormes growyng beside diches/and at Frances fort about the walles of the cytie/in England in moste plentye aboute Sion. In London it groweth in maister Riches gardin/ and maister Morgaines also/and in maister Hambridges gardin in Summersedshyre as I remembre.

The vertues of triacle mustard.

The sede of it is sharp/or biting/and heateth/ and it purgeth choler bywarde and downwarde/ if it be dronken in the quantite of two vnces and an half. It is also good to be put in by a clister/for the disease of the sciatica. Taken in drink/it driueth also blood/and it breaketh inwarde impostemes/and bringeth doun to weomen theyr floures/and it is euell for weomen whych are wyth chylde.

Out of Galene.

The Thlaspi that is brought out of Candy/ and groweth there / is betwene redish yelow/and pale yelow/in figure rounde/so litle som tyme that it is lesse then ỹ corne of millet. The Thlaspi ỹ cometh out of Cappadocia/ is toward

toward blacknes/and the sede is not fully rounde/ and it is muche greater then the forenamed is/and vpon one syde it hath a litle thyng/like as it wer a bruisinge in/ where vpon it hath the name. That is reckened to be the beste groweth in saurot/ and it is nether lyke it that groweth in Candy/nor it ỹ groweth commonly in other places. These wordes hath Galene written of Thlaspi. Matthiolus complayneth that the thlaspi in Italy hath no indenting about/but in Englande we haue no suche cause. For it hath litle cuttinges or iaggynges about the edges of the leaues/ and specially of them that are nert vnto the roote. And as touchyng the sede/I could neuer fynde it in any place as yet flat/but euer round and rede/ and it that is written of the breakynge of it/and of the forme of a dishe/after my iudgement ought rather to be vnderstanded of the sede vesselles/ then of the sede it selfe. For the sede vessell bringe hole/hath the forme of a dishe/and the same a litle bruised/ is broken into two partes as into two halff dishes. Let euery man folowe it that he fyndeth to be moste true/both by reason and by experience/in this mater.

Of the Linden tre.

Tilia.

Of the Linden tre.

Tilia is named in Greke philyra/in Duche ein Linden baume/in English a Lind tre. It groweth very plentuously in Essekes in a parke within two mile from Colichester/in the possession of one maister Bogges/it is also very comon in nigh Germany/& it groweth so far abrode ther/that men set tables aboue in it/whereof som are so long that ten men maye sit well at one table/and yet roume remaynyng inough for many other besyde the table.

The description of tilia out of Theophrast.

Ther is one kind of tilia that is the male/and an other that is the femal. They differ in tember/& in all the fasshon of theyr bodies/because that the one of them beareth fruyt/and the other is barren/ý timber of the male is harde and yelow/fuller of knottes and fuller of prickes/the tymber of the female is whyter/the male hath a thicker barck/and when it is drawen of/it is not bowyng by reason of the hardnes. The barck of the female is more whyte and more bowyng/and therof they make cradelles. The bark of the female is better smelling/the male is barren and hath no floures: the female bringeth furth both fruyt and floures. The floure is couered wyth a litle couering. The fruyt is long/rounde of the bygnes of a great peasse lyke vnto ý berrye of an Iuy/diuided into fyne corners as it were synewes/appearinge somthyng furth aboue the rest/drawyng themself into a sharp poynte. The leaues are lyke Iuye in figure/sauing that they are round/and haue a sharper ende.

The commodites and properties of the Lynde tre.

The later wryters hold that the distelled water of the floures of ý Lind tre/is good for the growyng and griping of the belly/and for the blody flixe/som vse the same agaynst the falling siknes. The coles of the Linde tre beaten into pouder/& menged wyth the pouder of the eyes of creuesses/dissolue clotted blood/and are good for them that are bruised wyth a fall. The middel or inner bark layd in/stepe in water/hath a slympe moysture/whyche is knowen by experience to be good agaynst all kindes of burnyng: ther is no cole of any tre that serueth better to make gun pouder of/then the coles of the Linde tre.

Of the kindes of Tithymales or kindes of Spourges.

Dioscorides maketh vij. kindes of Tithymales or Spourges. The fyrst is the male called Chariacias/of other Comeles/of other Cobius or Amigdeloides. The stalkes of thys excede a cubit in hyght/in colour rede/full of bitinge and whyte iuyce. The leaues are about the twigges like vnto olyue leaues/but longer and narrower. The roote is thyck and woddye. In the toppes of the stalkes there is a thyck busshy thynge lyke vnto small twigges/and vnder them are howe

lowe places lyke vnto bashynes/and there in is sede. It groweth in roughe places and in mountaynes. [Thys kinde haue I sene in diuerse places of England. First in Suffock in my lorde Wentfurthis parte beside Nettelstede/afterward in Sion parke/ aboue London/it maye be called woode spourge.]

The seconde kinde is the female/and is called myrtites/and it hath leaues lyke a myrtel tre/but greater and sounde/ at the poynte sharp and prickye/it bringeth furth long braunches a span longe. It bringeth furth euerye other year a fruyte lyke a nut that gently biteth the tonge. Thys groweth also in sharp places. Thys kynde haue I neuer sene growynge oute of gardines. I knowe no English name for it/but it may be called myrtel spourge.

The thyrde kynde is called Paralius/and it groweth aboute the sea syde as Dioscorides writeth/but I haue sene the same not onlye in the West countre beside the sea syde/but also in Germany about the Rene syde/in very great plenty. Dioscorides also writeth that it hath boughes a span hight/ somthing redish/v. or vj. from the root/about ỹ which ar narrow lōg leaues standinge in order like vnto the leaues of flax/ the head is round in the top/

Tithymalus Helioscopius.

where in is sede lyke Orobus or a bitter fiche/ of diuerse colores. It hath whyte floures. But the hole bushe and the roote/is full of whyte iuyce.

Thys kind in dede hath leaues lyke flaxe/but they are much broder and longer/ and growe thycker together vpon the braunches. I knowe no English name that this hath/but vntill we get a better / it maye be called ether sea spourge/or flax spourge.

The fourth is called Helioscopius. It hath leaues lyke vnto portellayne/ but thinner/ and rounder. It bringeth furth from the roote iiij. or v. braunches/small/a span hygh/rede/full of much whyte licore. The top is lyke vnto dyll/and the sede is as it were in litle heades/the ouermost bushy top of it/is turned about/wyth the turnyng of the sonne: where vpon it is called Helioscopius/that is sonturner. It groweth most comonly in olde waltes/ and fallen downwalles/and about cities. This kinde is called in diuerse partes of England Wartwurt: it maye also be called son spourge/or son folowynge spourge. It groweth muche in the grounde/where as flaxe hath growen/shortely after that it is pulled vp.

Cyparissias.

The fyft is called Cyparissias/ and it hath a stalk a span long or longer/ somthyng redish/out of the whych grow leaues lyke vnto the pyne tre / but tenderer

tenderer and ſmaller/and to be ſhort/it is lyke a yong pyne tre/lately ſprong vp/where vpon it hath the name: thys hath alſo very much whyte iuyce.

Thys kinde groweth much in the ſtuble after the corne is caried in/it is ſo lyke Chamepitis/that if a man take not hede/he maye be eaſely deceyued in taking the one for the other. I haue hetherto learned no Engliſh name of thys herbe/but it maye for lack of a better name be called/pyne ſpourge.

The firſt is called Dendroides/it groweth in rockes/ aboue it is very large/and full of buſſhy leaues full of iuyce. It hath braunches ſomthyng rede/ about the whych are leaues lyke vnto a ſmal myrtel. *Amygdaloides*

The ſede is lyke the ſede of wod ſpourge. I neuer ſawe thys kinde that I remembre of.

Tithymalus Platyphyllos.

The ſeuenth kynde is called Platyphyllos/and it is lyke vnto mullen/I remembre not that euer I ſawe thys kinde.

Ths

Of the kindes of Spourges.

The vertues of the kindes of Spourges.

The fyrste hath a iuyce whych hath the nature to purge the belly by neth dryuing out fleme and coler/taken in the quantite of a scruple wyth vinegre and water. But if it be taken wyth mede/it prouoketh vomite. It taketh awaye wartes that are lyke vnto pismires/and hangyng wartes/ and great thyck ones/lyke the heades of tyme and scurfines. If it be layd to/ it is also good for aguayles and carbuncles and freting sores and fistels. The sede is gathered in Autumne/and dried in the son/and lightly bruised/ clenged/ and it is layd vp clean. The sede and the leaues do the same/that the iuice doth/ if they be taken in the measure of an half aceptable. The rote cast into mede in the quantite of a dram/and dronken/driueth furth by the belly.

The seconde kinde hath lyke vertue wyth the former kinde/but that the former kinde is stronger in prouoking of vomit.

The thyrd kinde is of lyke vertue wyth the former kindes.

The fourth is of the same nature wyth the former/but not so strong.

The fyft kinde and the sixt kinde is lyke the reste: and the seuenth kinde killeth fishe/as all the other kindes do.

Of Thyme.

Thyme as Dioscorides sayeth is a litle bushe ful of braunches/ compassed round about wyth narrow leaues/ and in the top it hath litle heades wyth floures/resemblinge a purple color. It groweth moste in rocky groundes/ and in leane or bare places.

Although Dioscorides maketh here mention but of one kinde of thyme/yet writing of epithymum/ he semeth to make two kindes of thyme/where he sayeth that epithymum is the floure of an harder thyme lyke vnto sauerey. And Pliny maketh mention of two kindes of thyme/ wherof the one is black/and the other whyte. And we se that the thime that cummeth from Venis and from Candy/is of an other kind then it that we haue growyng in England. Thyme is called in Greke thyme/in Latin thymus/in Duch thymian/or welsh quendell.

The vertues of Thyme.

Thyme hath the poure to driue furth fleme throw the belly/if it be taken wyth vinegre and salt in a drinke. The broth of it wyth hony helpeth them that are shortwinded/and it bringeth oute wormes / and both floures and the secondes / and the chylde also at conueniente tyme receyued/ it prouoketh water also. But if it be menged wyth honye and licked in/it maketh good auoyding oute of a mannis brest. If it be put into an emplaster/ it driueth away newe swellinges. It louseth in peces the lumpes of bruised blood if it be taken wyth vinegre. It taketh awaye hanginge wartes/and those that are called thymi/of the lykenes that they haue wyth the toppes of thyme. It is good for them that haue the sciatica/layd to wyth wyne and perched

ched barley mele. Theſame taken wyth meat/is good for eyes that are dull of ſyghte. And in the tyme of health/it is good for a ſauce or a ſeaſoner of meat. Thyme is hote in the thyrde degre.

Of the herbes called Tribuli.

Tribulus aquaticus. Tribulus terreſtris.

THere are two kindes of herbes that haue the name of Tribulus: the one that groweth vpon the lande / and the other in the water or vpon the water.

The fyrſt kinde is called in Greke Tribolos cherſea: this kinde as Dioſcorides deſcribeth it / hath leaues lyke vnto porcellayne/but ſmaller/and litle braunches ſpreade vpon the grounde/and in them are very tarte (meaning peraduenture by tart ſharp) alſo prickes and harde. It groweth beſyde waters and aboute olde houſes and wayes.

The ſecond kinde groweth in waters / wyth the top growynge aboue the water/but it hydeth the prick: the leaues are brode/ and they haue a lõg footſtalk. The ſtalk is great in the ouer part and ſmall beneth. It hath litle taſſelles lyke heares growynge vp in the lykenes of eares. The fruit is hard as the other is.

The

The former kinde groweth in Italy aboute Bonony in plentye/where as I haue sene it. And in dede the leaues are more lyke the leaues of ciches as Theophrast describeth Tribulus/then vnto the leaues of porcellayn/ but they haue som lykenes vnto the yong leaues of porcellayn. Nowe when as the one sayeth that Tribulus hath leaues lyke vnto porcellayne/and the other leaues lyke vnto a ciche/they erre verye sore/ that ether Englishe tribulus/a thistel or a bramble/seynge that nether the leafe of a thistel nor of a bramble/is lyke vnto the leafe of a ciche or the leafe of porcellayne. And as for the second kinde of Tribulus/nether can it be a bramble nor a thistel/except there be thistelles and brambles / that growe in and aboue the water/ whych no man hetherto hath sene. If anye man woulde knowe or aske me/ howe I would Englishe in Matthewes gospell thys worde Tribulus: If men will trust my iudgement/in englishing of thys worde/ I aunswere / I had leuer English tribulus/a trible/or a ciche thistell/then englishe it ether a thistel or a bramble.

The water tribulus is called in Duche Wasser nuss: and therefore we maye englishe it a water nut/or club nut/because the frupt of it is lyke a club full of greate pykes. But som perchance will saye that Theophrast an older autour/maketh two kindes of grounde tribulus/ and therefore it is possible that though a thistell or a bramble haue not a leafe lyke vnto ciche/yet it maye be lyke vnto the leaues of a thistel/and so maye tribulus be a thistel. For Theophrast sayeth: Tribuli duo sunt genera, vnus folio exit ciceris, alter spinosus constat foliatus, ambo terreni. Lo here Theophrast maketh one kinde of tribulus terrestris that hath pricky leaues: therefore tribulus allthough it can not be a bramble/yet it may be a thistell. To thys I aunswere / that Theophrast in the sixt boke and fyft chapter writeth: Serius germinat qui spinosus est, semen præcoquis sesamæ vicinum, serotini rotundum nigricans septum in siliqua. That is tribulus that hath the prickes in the leaues doth spruit or bud oute later. The sede of them that are hastely rype/is lyke vnto the sede of Sesama/but the sede of it that wareth rype late/is rounde/blackishe/closed vp in a cod. If ye will then haue the seconde kinde of tribuli terrestris of Theophrast to be a thistel or a bramble/ye must shewe som thistel or bramble that hath round sede in a cod/or ellis I must thynke that ye erre very much that English tribulum ether a thistell or a bramble.

The vertues of the two kindes of Tribulus.

They are both bindinge/and do coole/and are good to be made playsters of/for anye kinde of inflammation/with hony they heale the hote sores of the mouth/the sore kynnelles about the rootes of the tong/and all rotting in the mouth/and the sore goumes. There is also pressed out of them a iuyce for eye medicines. The grene frupte of the dronken/ is good for the stone: a dram of it of the lande dronken/and layd to/is good for them that are bitten of a viper or adder. It is also good agaynste poysoned drinkes / if it be dronken wyth wyne. The broth of it sprinkled vpon the grounde/killeth flees. There is an yron woyth

soure

four pykes called as I remembre a calltrop that is also named tribulus / of the lykenes that it hath wyth the fruyt of tribulus. This instrument is casten in the way to hinder the enemies that folow flyers very sore / it is called in Latin Murex.

Of Englisſhe Maydens heare.

Trichomanes.

TRichomanes groweth in the same places that Adianthum / or right Lumbardy maydens hear groweth. It is lyke vnto a Ferne / very litle in quantite / and it hath smal leaues of eche syde growyng in order: in figure lyke vnto the leaues of a Lentill / one agaynst an other vpon small twigges shyninge tarte / and somthynge blackisſhe. This herbe is called of the Grecianes and Latines both Trichomanes / and of som Grecianes also Calliphyllon / and of other Politrichon / and of som Cellitrichon: the comon herbaries call it capillum veneris / whiche name is more agreynge wyth the ryghte Adiantho. It is called in Duch Widertod / and Venus hare / in Englisſh we call it Maydens hear or Englisſhe maydens heare.

Of Englishe Maydens heare.

The vertues of Maydens heare.

DIoscorides writeth that Trichomanes (that is our Englishe Maydens heare) is supposed to haue the same vertue that the Lumbardy Maydens heare hath/ therefore turne to the herbe called Adianthum or Lumbardye benus heare or maydens heare/ and there ye shall fynd the vertues of it at large. Pliny writeth that the broth of our maydens heare dronken wyth wyne / and a litle wilde Cumin/ healeth the Strangurie. The iuice stayeth the heare that falleth of/ and if they be fallen of/ it restoreth them agayne.

Of the herbe called Trifolium.

Trifolium odoratum.

Trifolium pratense purpureum.

TRifolium is named also triphillon/ oxytriphillon/ menyanthes and cuicion. It is a busshye herbe/ and hath small twigges/ blacke lyke rishes/ wherein are leaues lyke vnto the lote tre (whiche I Englishe/ a nettel tre) in euerye furth budding thye. The smell of them when they come fyrste furth / is lyke vnto rue/ but when as they

are full

Trifolium pratense album. Trifolium luteum.

are full growen/they smell of earth piche/called in Latin bitumen. It bringeth furth a purple floure/a sede somthyng brode/and a litle rough/hauinge as it were on the one syde a litle cop. The roote is small longe and stronge. The fyrst that euer I sawe of thys kinde/grewe in Doctor Gesnerus gardin in Zurich. But afterwardes I haue sene it oft in myne owne gardines/ and of late in maister Riches gardin in London. It maye be named in English Trifolye gentle/or smelling clauer/or triacle clauer/or clauer gentle/ or piche trifoly.

There is a common trifoly or clauer that groweth in myddoes/ somtyme wyth a whyte floure/and somtymes wyth a purple/which is called trifolium pratense in Latin/ whereof Dioscorides maketh mention in his fourth booke/ wryting de loto sylvestri.

The vertues of Clauer gentle.

Of the herbe called Trifolium.

Trifolium V.

The sede and the leaues of triacle clauer/dronken in water/ help the pleuresye/the stopping of water/the fallinge sikenes/ the dropsey in the beginninge/ and the stranglinge of the mother. They dryue doune also floures. We maye geue thre drammes of the sede and foure of the leafe. The leaues also broken and dronken wyth honyed vinegre called Oxymel/ help them that are bitten of venemous beastes. Som wryte that the hole broth of the roote bushe and leaues/if it be poured vpon the bitten place/taketh awaye the payne. Som also geue the leaues or thre sedes to be dronken in wyne in a tertian/and in a quartayn foure sedes/ as thynges whych make an ende of the returnyng of the ague. The root is also commonly put into preseruatiues and triacles.

Of horse houe or bulfoote.

Tussilago is named in Greke Bechion/in Englishe Horse houe/ or Bullfoote/ in Duche Rosshuff/ huff battich/ in Frenche Pas de cheual.

Tussilago hath leaues lyke Iuy/ but greater vj. or vij. from a roote

Tusilago.

J. Fanjara

roote in the ouer partes whyte / and grene beneth full of corners/it hath a stalke in the spring a span longe/and a yelowe floure. But wythin a shorte tyme/it leseth both hys stalke and hys flowre. The roote is small and fit to be vsed/it groweth aboute riuers and watery places.

The vertues of horse houe.

THe leaues of thys herbe broken/and layd to wyth hony/ heale the hote inflammation/called saint Antonies fyre. The perfume of the same leaues dryed taken in by a timmel / so that a man gaspynge receyue in the smooke/and drawe it in/it deliuereth men from the drye cough / and from the shortnes of wynde. They breake also impostemes in the breste. The roote doth thesame in a perfume. And if it be sodden in mede/and dronken/it will caste out dead chylder.

Of Cattis tayle or riede mace.

Tipha.

TIpha hath a leafe lyke vnto Cyperis/and a ſtalke whyte/ſmooth and playne/whych hath in the top a thyck floure ſet roundaboute wyth a rough thynge/whych is turned into a downe/whyche ſom call panniculam in Latin. Thys groweth in meres/and ſtandinge waters. I haue ſene it growe moſte commonly amongeſt redes and ſedge: it is named in Duch Kolben or marron kolben/or or moſz kolben/ſom call it in Engliſhe Cattes tayle: it maye be alſo called rede mace/becauſe boyes vſe it in theyr handes in the ſtede of a mace.

The vertue of Cattes tayle.

THe flowre of rede mace menged wyth olde ſwynes greſe well waſſhed healeth burned places wyth fyre or ſcalded wyth water.

Of the two kindes of the herbe called Veratrum and Helleborus.

Veratrum

VEratrum is named in Greke Helleboros/and ther of are two kindes/the whyte and the black:the whyt hath leaues lyke vnto plantayne or wilde betes/ but shorter and blacker/and rede in color/a stalk a span longe/ or as som vnderstand the Greke worde xij.inches longe/hollowe/ which doth cast of the vttermost barke/ when it beginneth to be drye/it hath many rootes/small comming out of a litle head / and somwhat longe/lyke an vnyon/it groweth in mountaynes and rough places.The rootes must be gathered about harueste. That is beste in whyte helleboze/ that is measurably stretched furth whyte/brukle/ thyck/sharp/rishy/or putting furth dust/whyse it is broken/hauinge a small pyth/and nether burninge in taste/extremely/nether drawynge out spattell or slauer in great plentye together:for such will choke sone. Jt of Cyrene is the principale/but it of Galatia and Cappadocia is whyter and full of duste and choketh more.

This kinde of Helleborus haue J sene very oft/not only in gardines/but also in the top of the alpes/where as J neuer saw one hole/but alwayes the toppes were bitten of/and as J do remember/the stalkes were muche longer then a fote longe: wherfore J doute that palestieon be not well translated here of Cornarius palmi altitudine/as he dothe moste comonlye vse all thrugh in hys translation thys word palmus for ỳ length of ix.inches long/ except he vse here contrary to his comon maner palmus for more thē a span.

This herbe is called in Duche Weils nieszwurtz:the roote of it is called in English neesing pouder/the herbe maye be called in English nesewurte or whyte Helleboz.

The vertue of whyte Hellebore.

NEesynge pouder purgeth by vomite/and bringeth furth diuerse thinges. Jt is also menged wyth eye medicines / whyche maye scoure awaye suche thynges whyche bringe darknes vnto the aple of the eye. Jt bringeth doune floures/it prouoketh neesynge:it kylleth miese knodden wyth mele and honye. Jt is geuen fasting by it self/or with sesame sede/or the broth of sodden barley/or with mede/or with potage/or with a lentill broth/or anye suche lyke suppynge. Som do geue this wyth a great deale of broth or muche suppinge/and som geue a litle meat immediatly before the patient take it/if it be to feared that he shoulde be in any ieperdye of stranglynge/or if he be weyke. They that take it after thys maner/maye take it wythout ieperdy. Jf a man make a suppository of thys / and put it into hys fundament/it will make hym vomit.

Of the black Hellebor.

VEratrum nigrū is named in Greke Helleborus melas/ & Melampodion. Jt hath grene leaues lyke ỳ leaues of ỳ playn tre/ but lesse drawyng nere vnto ỳ leaues of syphondilū/which J cal cow persnep or middow persnep/ & mo ful of cuttinges/ & blaker/ & somthing rough.

The ſtalk is ſharp: the floures are whyte/purple in figure of manye berries: the ſede is lyke vnto Spaniſh ſaffron: the rotes are ſmall/ black hangynge vpon a litle head lyke an onyone/and theſe are commonly vſed. It groweth in rough places and hygh and dryе places. The beſte is it that is fet from ſuch places as is it/that is fet from anticyra. For the black that is beſt/ groweth in it. Chuſe it that is full and thyck/hauing a litle pyth/or hart/byting and ſharpe in taſt: Hetherto Dioſcorides.

Men haue ben long of that opinion/ that the herbe whyche is called in Engliſh Bearfoot/and of other Citterwurt/is Helleborus niger/ whom I haue folowed vntill I founde that the deſcription of Helleborus niger dyd not agre wyth it. Our Bearfoot hath not leaues lyke vnto a playne tre/but lyke vnto hemp. The ſtalke alſo is not ſo ſharp or rough as Dioſcorides maketh the ſtalke of his Helleborus. For theſe and other cauſes ſhowed in the chapter of Contiligo/I conſente not vnto Matthiolus/otherwayes a well learned man/who agaynſt Fuchſius and other learned men/ holdeth that our Bearfoot is Helleborus niger. Dodoneus ſetteth furth an herbe for blak Hellebor/whoſe leaues agre very well with the deſcription/ but becauſe the ſtalke is ſmooth/and not ſharp or rough/and the ſede is lyke anis ſede/ full of wrinckles/and not lyke vnto Spaniſhe ſaffron ſede: I can not thynke that it ſhould be the ryght Helleborus niger. And as for me/I dare not ſaye that euer I founde the righte blak Hellebor/ but thys I dare holde/that a man for defaut of it/maye vſe verye well that kinde of bear foot that goeth euery yeare into the grounde/ whereof groweth greate plentye in a parke beſyde Colcheſter/and in the weſt parke beſyde Morpeth a litle from the riuer called Wanſpek.

The vertues of black Hellebor.

It purgeth the nether parte of the bellye/ dryuinge furth fleme/ and choler/ ether by it ſelfe/ or wyth ſcammona/and wyth one dram of ſalt/or one ſcruple and an half. It is alſo ſodden wyth lentilles and brothes/ whyche are taken for purgationes. It is good for them that haue the falling ſikнes/for melancholick perſonnes/for mad men/ for the goute/ for the palſey. If it be layd to/it bringeth doune weomens ſikenes. If it be put in/it ſcoureth fiſtulas/if it be taken oute after the thyrde daye. It is lyke wyſe put into the eares of them that are hard of hearinge/and it is ſuffered two or thre dayes wyth Franckincenſe/it healeth ſcabbes: or if it be layd to wyth ware or piche/and cedre oyle. If it be layd to by it ſelfe or wyth vinegre/it healeth frekles/foul ſcurffynes and lepres. It ſwageth the teth ache/ if it be ſodden wyth vinegre/and the teth be waſſhed there wyth. It is alſo menged wyth torroſiues. But if a playſter be made of it wyth barley mele/ and wyne/it is good for the dropſey. If it be ſet at the rootes of byndes/ it maketh the byne to purge. The pyth ought to be taken out of the black Hellebor/as well as out of the whyte.

Verbaſcum. Verbaſcum ſylueſtre.

V. Thapſus

V. nigrum

THere are two principall kindes of Uerbaſcus/ whyche is called Gohlomos in Greke. The one is the whyte/and the other is the black/of the whyte the one is the femall/ and the other is the male. The female hath leaues lyke vnto cole/but rougher and broder/and whyter: the ſtalke is a cubit longe and ſomwhat more/whyte and horye. The floures are whyt/ and ſom what yelowe/it hath a black ſede/a longe roote/tarte/ and of the bygnes of a finger. It groweth in playne feldes/ but the male kinde is ſomthyng longe/it hath whyte and narrow leaues/ and it hath a ſmaler ſtalke: But the black mollen is lyke vnto the whyte in all poyntes: but it hath broder and blacker leaues. And there is alſo a wylde kinde that beareth longe twigges like a tre/ and it hath leaues lyke vnto ſage/and hyghe twigges/ and woddiſhe/and about them litle boughes as hore hounde hath/ and it hath yelowe floures lyke vnto golde. The whyte Uerbaſcum is called commonly in Engliſh mollen or hickis taper/and in ſom places longwurt. The black may be called black mollen. The wilde one groweth no where in England/ſauinge in gardines. I haue ſene it of late in maiſter Riches gardin. It may be called in Engliſhe Sage mullen.

The vertues of Mullen.

THe rootes of the two fyrſt kindes/are binding/wherefore they are good for a lax/if they be taken in the quantite of the bone/called in Greke aſtragalos/and in Engliſh cok all/wyth wyne. The broth of them/helpe places that are burſten/ſhronken together and bruſed/and the olde cough. They heale the tuth ache/if the teth be waſhed with their broth. The leaues of it that hath golden floures/ſodden in water/are good for ſwellinges/and the inflammation of the eyes/and for ſores that ar full of rottennes/wyth hony or wine. But wyth vinegre they heale woundes/and they are good for them that are bitten of a ſcorpion. The leaues of the wylde are good to be put in an emplaſter agaynſt the burninge of anye place.

Of Veruine.

Verbenaca.

Saera herba.

THer are two kindes of herbes named periſtereon in Dioſcorides/the one properly periſtereon/and the other/Hierobatone properly/and ſomtyme alſo periſtereon. And Pliny maketh two kindes of Verbena/or Verbenaca. Matthiolus writeth that ther is no difference

ference betwene these two herbes Peristereon and Hierobatone / but that the one hath hys stalkes/growyng ryght vp wyth few leaues/one far from an other/and the other lyeth wyth hys stalkes vpon the grounde/turnynge a litle vpwarde wyth moze leaues. But the text of Dioscozides that Matthiolus taketh in hand to expound/declareth far other difference/then Matthiolus speaketh of: foz Peristereon as the text of Dioscozides declareth/is a span long oz longer/and Hierobatone hath braunches a cubit long/and longer. Lo here is great difference betwene the length of Peristereon and Hierobaton. The leaues of Peristereon are indented and somthynge whytishe/ the leaues of Hierobatone are so cut in and indented aboute the edges/ as ỹ oke leafe is/and they are in colоz grayshe blewe. Ye maye se also that they differ also in the colоz of the leaue/if they differ not also in the depnes of iaggyng oz indenting/as I thinke a man may gather by Dioscozides that they do. Foz the fozmer hath but a lyghte cuttinge aboute/made mention of/and the later is declared to haue much deper indentinge/wherefoze these herbes differ much moze then only in the lyyng oz standing of the herbe. And Plíny wzyting of the two kindes of Uerbenaca/ maketh them after the repozte of wziters to be both one kind/not because they haue one likнes in leaues/stalkes and floures/but because as he wziteth: quoniã vtraq; eosdẽ effectus habeat, because they haue both thesame vertues/which sauing as it is cõtrary to it that Dioscozides wziteth of the vertues of these two herbes/so is his descrípption of them contrary vnto the description of Dioscozides: foz he maketh ỹ fyrst to be a span long & moze/& the second a cubit long/and somtime longer. The length & the indenting of ỹ leaf of ỹ herbe which we comonly call Ueruine/& the Duch eisenkraut/wold moue me moze to thinke ỹ our comõ Ueruine should be Hierobatono then Peristereon/if ỹ floures were not so whytish/but ỹ colоz is a deceyuable signe/ foz in many places & groundes it changeth/foz all other thinges the description of Hierobatone in my iudgemente agreeth better white our Ueruin then the descrípption of Peristereon doth/ let other men iudge in this matter/that are vniuersalye sene in all kindes of philosophy/and in olde wzyters.

The vertues of the former kinde of Veruine called properlye Peristereon.

The leaues layd to wyth rose oyle/ an freshe swynes greise / take awaye the payne in the mother. The herbe layd to wyth vinegre/ stayeth burnìng heates/and saint Antonyes fyze/and stoppeth rotting/and ioyneth together woundes/and couereth wyth a skinne/and filleth, wyth fleshe olde woundes.

The vertues of the second kinde of Veruine properly called Hierobatone.

The leaues of thys and the rootes dzonken wyth wyne/ and also layde to/are good agaynst crepinge beastes/ as serpentes & such like. The leaues taken in ỹ quantite of a dzam/wyth a scruple and an halfe of Frankincense / are dzonken in x. vnces of old wyne/fasting foz the space of xl. dayes agaynste the iaundes. Thesame layd to/swage longe swellinges and inflammationes/and they scoure sylthye sozes. But the hole herbe it self/sodden wõ wine/ bzeaketh vp crustes oz scab-

or ſtalkes in the almondes/and it ſtoppeth the freting ſores of the mouth/ if it be gargled there wyth: ſom ſaye that the broth of it be ſprinkled in feaſtes or bankettes / that the geſtes or drinkers thereby are made merrier. The thyrde ioynte/from the grounde wyth the leaues that grow about it/ is geuen in a tertian/and the fourth is ſo geuen in a quartayn. They call it Hierobatone, that is an holy herbe/becauſe it is very good for to be hanged vpon men/agaynſt inchantementes and to purify or clenge wyth all.

Of the Fiche.

VIcia is named in Greke Bikion/in Engliſh a Fiche / or ofſom a Tare/in Duche Wicken/ in Frenche la Veſce.

The Fiche is ſo well knowen that it nedeth no deſcription/ all men knowe that the leaues growe by payres wyngwyſe / on agaynſt an other / and that the ſede is not ſo round as a whyte peaſe is/but much flatter. It is euel to be eaten of men/for it ſtoppeth ỳ belly to much/ and ingendreth a groſſe and melancholike humor in the body of a man/but it is good for beaſtes/as experience hath taught vs theſe

manye

manye yeares. Plinye writeth that the fiche fatteth the grounde/and that there are thre tymes of ſowyng of it. The fyrſte tyme is about the fallinge of arcturus/that it maye ſede in December. Then is it beſt ſowen to make or gather ſede of it / for it will bringe furth lyke well/after that it is ones cutte doune/or eaten vp to the rootes. The ſeconde tyme of ſowyng is in Januarye. The thyrd tyme is in Marche/and that whych is ſowen then/ is moſte fit to bringe furth ſtalkes and braunches. It loueth beſt dryes of all thynges that are ſowen: and it refuſeth not ſhaddowy places. The chaffe of it is beſt of all other/if the ſede be gathered when it is rype.

Of wall gelouer and ſtock gelouers.

Viola alba.

Viola matronalis alba.

VIola alba is named in Greke Leucoion/but allthough the worde betoken a whyte violet / yet Dioſcorides maketh foure kindes of Leucoion/whereof he maketh but one kinde wyth a whyte flour/ and that is the fyrſte kinde. The ſeconde kinde hath yelowe floures. The third kind hath blew floures. The fourth kind hath purple floures.

Viola alba Theophrasti. Viola Punicea.

It that hath the yelow floure/whyche Dioscorides writeth to be mete to be vsed for physik/is called of the Arabianes Keiri/in Duche geel violetten/in Englishe Wal gelouer or hartis eale. The other thre kindes are called stock gelouers/hauing there names according vnto the coloure of the floure that they beare.

The vertues of the gelouers.

THe drye floures of wall gelouer/sodden to sit in/ ar good for the inflammation of the mother/and to bringe doune floures. If they be receyued in a cerote/they heal the rinninges in the fundamente. They heale wyth honye the burninge sores of the mouthe. The sede of it in the weyght of two drames/dronken wyth wine/or layd to with honye/dryueth doune floures/ secondes and the byrthe. The rootes layd to wyth vinegre/ minishe the bignes of the milte/and are good for them that haue the goute.

Of the

Viola matronalis purpurea.

VIola is named in Greke Jon melan/ som Latine men name it Uiolam nigram/and som call it Uiolam purpuream. The purple violet as Dioscorides writeth / hath a leafe lesse and thinner then the Jupe / but blacker / and not vnlyke/and a litle stalke in the middes from the roote/whereon groweth a litle floure verye well smellinge/ of a purple colour.

The vertues of the Violettes.

VIolettes haue a coolinge nature. The leaues of Uiolettes layde to both by them selues/and also wyth perched barley mele / are good for a burninge stomack/the inflammation of the eyes/ and the fallinge doune of the fundament: some write that it that is purple in the floure/if it be dronken wyth water / is good for the squinancie or chokes/and for the falling siknes in childer.

The vertues of Violettes out of Mesue.

THe violet when it is grene/is colde and moyste in the fyrst degre/ when it is dryed it is both lesse cold and drye. A grene violet stancheth hote aches after the maner of other that make dull/ and vnsensable/and it quencheth out all inflammationes/it swageth and softeneth the throple/and the breste/and it purgeth oute yelowe choler/ and putteth out the heate of it. It healeth the head ache that commeth of an hote cause. Violettes make a man to slepe/and they are good for the disease of the vuula/the squinancie or choukes and the pleuresye/and all swellinges of the breste/they heale also meruelously the inflammation of the liuer/ and the drye stopping of the same/and the iaundes or guelsought/and inflaming agues/they quenche thyrst/but they stere by a rume that falleth from ỳ heade into the nose thrilles: the violet is better that is gathered in the mornynge/ whose vertue nether the heate of the sun hath melted away / nether ỳ rayne hath wasted and driuen away. Violettes and violet oyle/are put vnto medicines to restreyne and make dull the vehemence or great streingth of them. The iuice of violettes and the syrop louse the bellye by softeninge of it. The violettes condited wyth hony/scour more/but coole lesse: but condited with sugre contrarywise. Nether violettes nor ther iuyce can abyde long sething/ the vinegre made of violettes/slaketh wonderfullye the burninge of hote agues: the broth of violettes is geuen from iiij. vnces vnto viij. the iuyce is geuen from one vnce to two: the syrop is geuen from ij. vnces to iiij. and ỳ conserue is geuen from one vnce and an half vnto thre vnces. Thus much may ye geue when as ye are disposed to pourge wt violettes: at other tymes whē ye intend not to purge/ye may geue lesse then is here before appoynted.

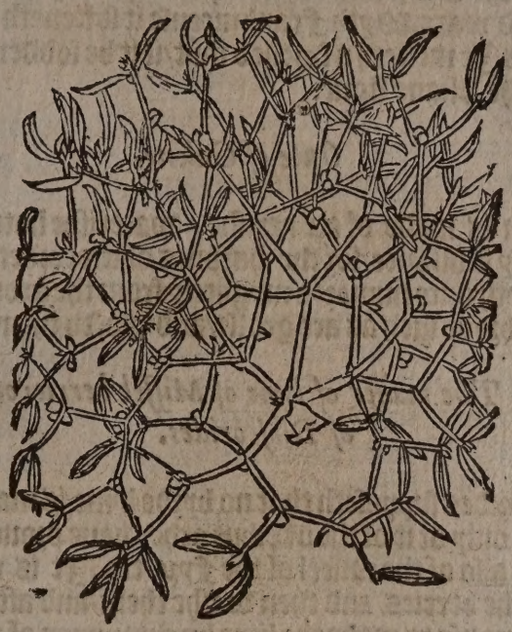
Of the Missel or Misselto tre, and lyme made of the same out of Dioscorides.

THe best missel bryde lyme/is freshe resemblinge a leke in color within/but somthynge yelow wythoute/and hath no rough thyng / nether any dirt or thinges lyke bran in it. It is made of a certayn round fruyte that groweth in an oke/the leafe of the bushe/that beareth it/ is lyke vnto bore. It groweth also in apple and crab trees & peare trees and other trees/and somtyme at the rootes of som bushes.

Out of Theophrast.

IT maye appeare to be wondered at/and most of all agaynst reason/that certayn sedes can not growe out of the grounde as missel stelis/and hiphear. Stelis is an euboeane worde: Hipheare is an archadical worde: Iros or viscū is comon/som hold ỳ all these haue one nature/but ỳ they seme in ỳ to differ/ ỳ they grow in diuerse trees: for hiphear & stelis grow in ỳ fyre tre/viscū in ỳ oke & turpentine tre/& many other. This Missel doth grow no other wayes/ but by ỳ sede in such places where

Viscum.



Viscum alburn

where as byrdes haue deuoured the fruyt/and haue shitten out theyr excrementes in the tre.

Virgil also declareth thesame in these two verses folowynge.

Quale solet syluis brumalis frigore viscum
Fronde virere noua,quod non sua seminat arbos.

By these places rehearsed/a man maye learne to vnderstande this proverbe:

Turdus ipse sibi malum cacat.

The thurse shyteth mischefe her selfe: She shiteth out the miscel berries well prepared in her bodye/and layeth them vpon the tre/ the berries grow into a bushe/and the bushe bringeth furth berries/and of the berries the fouler maketh byrde lyme/where wyth afterward he taketh the thrushe/ and so the thrushe hath shitten oute her owne destruction. [I neuer sawe more plentye of righte oke miscel/then Hugh Morgan shewed me in London. It was sente to hym oute of Esser: where as there is more plentye then in anye other place of Englande that I haue ben in.]

Cakrmistle

Of the Missel or Misselto tre.

The vertue of Miscell and miscel byrd lyme.

MIscel burde lyme / hath the poure to dryue awaye / to soften / to drawe / to make ripe impostemes / called pinos impostemes behinde the eares / and other impostemes wyth like quantite of rosin and waxe. Wyth Frankincense it softeneth old sores and rebellius impostemes. It melteth a swelled mylt / if it be sodden and layd to wyth a gete stone or the Asiane stone.

Oute of Galene.

VIscum is made of an aerishe / waterishe hote nature / and a litle earthly substance / for the sharpnes of it / excedeth the bitternes. It drawe th oute humores myghtely from the grounde / and it scatereth abrode such as are grosse / and rypeth them.

The maner of lyme of Missel berries out of Dioscorides.

DIoscorides supposeth that no byrde lyme is made of any miscel / sauinge only of it of the oke: but other haue proued / that it maye be made also of the miscel of the Fyre tre. It is made thus: Bruse fyrst the berries / and then washe them / and afterwarde seth them in water. Some vse to make the lime by chowynge of the berries in theyr mouth.

Out of Plinye.

MIssel byrde lyme is made of the berries which are gathered in the harueste tyme: for if the rayn come vpon them / indede they growe greater / but that rotteth awaye that shoulde become lyme. After that they be gathered / they must be dryed / and then beaten / & they let them rot xij. dayes in water. This thinge alone getteth goodnes by rottinge. Then bruse them in a running water wyth a male / vntill the skinnes of the berries be all gone / and the lyme waxe tough.

Of the tre called Vitex.

VItex is named in Greke agnos or ligos / som translate agnon into amerinam / as Theodore / and oure Linaker do. But amerina is a kinde of salicis viminalis in Columella / whiche is also called salix sabina. The apothecaries call Uiticem / agnum castum. In som place of Germany the apothecaries vse pryuet for agno / and in England they abuse shamfully tutsam / for agno. I haue sene it growyng at the black freres in Ferraria / and afterward in Peter Cowdenberges gardin in Anwerp. It hath fruyte and leaues lyke vnto Hemp / wherefore it maye be called Hemp tre / or of ỳ vertue that it hath / Chast tre.

Out of

Out of Dioscorides.

VItex is a bushe lyke a tre. It groweth beside riuers/ rough places/ and valees. It hath long boughes hard to breake. The leaues are lyke olyue leaues/but tenderer. The one kinde hath a whyte floure wyth a thinge resemblinge purple. The other hath a floure only purple. The sede is lyke peper: so far Dioscorides.

The vertues of Chaste tre.

IT hath vertue to heate and to binde. The sede of it dronken/is good for the bitinge of venemous beastes/for them that haue the dropsey/and the swellinge of the milte. It increaseth also milke/and bringeth doune floures. If it be dronken wyth wyne in the quantite of a dram/it resolueth and wasteth awaye the sede. It pereth the heade and maketh a man slepe. The broth of the leaues and sede made to sit in/ helpeth the inflammationes and diseases about the mother. If it be dronken with pennye ryall/and the sede made after the maner of a perfume/and also layd to/stereth vp a purgation. If it be layde in/it easeth also the head ache. It is good to poure it vpon the head/when a man hath a phrenesye/ or forgetfull euell/beynge menged wyth vinegre and oyle. The leaues of it made in a perfume/and strowed vnder vpon the ground/driue awaye venemous beastes/and if they be layde to/ they are good for the bitinges of the same. Wyth the leaues of the vynde and butter/they soften the hardnes of the stones. The sede also layd to wyth water/swageth the payne of the nickes/ or ruinge of the fundamente. But wyth the leaues it healeth it that is oute of ioynte and woundes. It appeareth also to be good for chansyng in a iorney/ if a man carye a rod of it in his hande: it is called agnos/that is chaste/because weomen kepinge chastite/in the sacrifices of Ceres/vsed to straw this bushe vpon the ground/and other places. It is called ligos/ that is a twige/ because the twiges of it are so stronge.

Galene sayeth that agnos is hote and drye in the thyrde degre: it is of a subtil substance/sharp in taste/and also binding. The sede of chaste tre/ both fried and not fried/stayeth the desyre to the pleasure of the bodye. The leues and floures of it/can do the same: but som beleue that the leaues and floures not onely eaten and dronken/helpe to kepe the chastite/ but also if they be strowed all about wher folke trede.

Of Bronye. Bryonia alba

VItis alba is also called in Latin Brionia/ and in Greke ampelos leuke/and also brionia: it is called in English Briony/ in Duche Hunds kurbs or kurbs wurtzel: it groweth comonlye in all countrees. Briony hath long braunches/bushy/ yong sprayntinges/ and leaues lyke vnto the gardin or manered vynde/but all thinges rougher: it wrappeth it selfe aboute the next bushes/embrasyng them wyth his busshye braunches or claspers: it hath a fruyt full of berries/ in color rede/ and there wyth skinnes haue the heare taken of them.

Vitisalba.

B. alba.

The vertues of Brionye.

THe fyrſt twigges that comme furth lyke vnto Sperage are ſodden and eaten/and they prouoke a man to make water/ and alſo to the ſtoole. The leaues/ the frupt/and the roote haue a ſharpe or bitinge nature / wherefore they are good if they be layd to wyth ſalt/for olde feſtering rotten and conſuming ſores of the legges. The roote ſcoureth the ſkinne / and taketh awaye winkles/ with bitter fitches and the earth of Cio/and Fenegreke it ſcoureth awaye frekels made wyth the ſon/ and ſuche lyke ſpottes/and black ſcarres. The ſame roote ſodden wyth oyle vntill it be ſofte / is good for the ſame purpoſes. It taketh alſo awaye the blewe markes of bruſed places/and it draweth together the aguayles in the fingers. If it be layde to wyth wyne, it driueth awaye inflammationes/ and it breaketh impoſtemes/and if it be dronken and layde to/it bringeth furth bones / and it is good to be menged wyth Corroſiue medicines. The ſame is good to be dronken in the quantite of a dram euerye daye for the ſpace of a yeare / for

the

the falling sikne. It is good for them that are taken/and for them that are dusye or haue a swymminge in the heade/ if it be taken after the same maner. But if it be dronken in the quantite of two drammes/it healeth them that are bitten of a viper or adder. It is perillous for weomen wyth chylde: it troubleth somtyme the minde a litle. And if it be dronken / it stereth one to make water: if it be layd to the mother it will drawe doune the secondes: it is good to be geuen in an electuary to them that are almost strangled / and them that are shortwinded/and them that haue the cough/and to them that haue ache in the syde/to them that haue any place burlten and drawen together. A scruple and an half of the pouder of it/taken wyth vinegre for the space of xxx. dayes/melted awaye the swelled milte. It is good to lay to the same wyth a figge for the same thynges: it is sodden to lit in / to pourge the mother. The iuyce is gathered oute in the spринge. Thys is dronken with mede for the same purposes: it driueth furth so thinne fleme. The frupte is good for lepres and scabbes/whether the places be anoynted therewyth/ or it be layd to. The iuyce of the frupte draweth milke to the breste / if it be taken wyth frumentie made of sodden wheate.

Of the black Brionye.

Vitis nigra.

THe black Bzionye hath leaues lyke Juy/but lyker to the leaues of Smilax/ but greater / and so are the stalkes. Thys dothe also embzace and cleue aboute trees wyth hys busshye bzaunches and clashers. The fruyte is full of berries/grene at the fyrste / but it wareth blacke when it is ripe. The roote is blacke wythoute/ and of the colour of bore wythin.

The vertues of black Brionye.

THe fyrste buddes of blacke Bzionye prouoke water / dryue doune floures/and make lesse the milte. It is good for the dulnes of the yeade / and for them that haue the fallinge sikenes/for the palsey. The roote hath lyke vertue wyth the whyte Bziones rootes/but it is not so stronge. The leaues layde to wyth wyne/are good for the chafynge of beastes neckes. The same is also good to laye to membres oute of ioynte. Matthiolus setteth oute an herbe for black Bzionye / whyche in my iudgement for diuerse causes can not be that herbe both for the colour of the berry/ when it is rype/it is nether black in Italy nor in Almanye nor in England: and also because that thys herbe beynge manifestly colde/ hath not the propertyes that Dioscorides and Galene and Mesue geue vnto it/ they graunt all that it is of lyke vertue wyth the whyte Bzionye / but that it is not also stronge. And Mesue maketh whyte Bziony hote and drye in the thyrde degre/and he maketh the black Bziony manifestly hote/where he sayeth it is not so hote as the whyte is. And he sayeth vtriusque radix. The root of both is good for the colde diseases of the synewes/and that it scoureth the brayne of rotten fleme/and is good for the fallinge sikness. He writeth that the blak Bziony is also good for wennes: nowe whether a colde herbe/as I am sure it is that Matthiolus setteth furth/will heale these diseases aboue rehersed or no: I reporte me vnto learned men. And whether the herbe be colde or no / they maye knowe that will taste it aboute midsummer/and se what qualite it hath in taste. It groweth in the hedges that go aboute the closse/ that is nexte vnto them. Som haue taken thys herbe for Cyclaminus alter/but they were deceyued: for it hath no suche roote nor vertue as Cyclaminus hath. I sawe this true black Bziony ones in the mount Appennine/ and the seruant of Lucas Ginus shewed it me there. The roote was a dosen tymes bigger: then the roote of it is that Matthiolus setteth oute for Vitis nigra.

Of the fyrste kinde of wilde Vindes.

DIoscorides maketh mention and wryteth in two places of a wilde vinde. The former kinde is thus described of hym. The wilde vinde bringeth furth braunches as a vynde / woddishe roughe wyth a barcke gapynge and hauinge creuisses / leaues lyke vnto gardine night shade/but broder and longer/a floure lyke as mossye heares/ a fruyte lyke

small clusters/rede when it is rype: the figure of the sede is rounde.

The vertues of the fyrst kinde of wilde Vinde.

THe roote of thys herbe heated in wine/ and menged wyth sea water/and dronken wyth two ciates of water/purgeth waterish humores/and it is also geuen to them that haue the dropsey / but the clusters clenge the spottes that are made by the sonne / and all other spottes. The litle braunches that come fyrste furth/ are seasoned & layd vp in bryne for meat. There is diuersite of opiniones betwen Fuchsius and Matthiolus what herbe shoulde be this Uitis syluestris/Fuchsius woulde that the rinning bushe groweth vpon liuing hedges/and crepeth vpon trees wyth an hory frupte/wyth a leafe lyke nyghteshade/but a litle indented about/should be Uitis syluestris. But Matthiolus setteth out for vite syluestri an herbe whyche is called of the comon Herbaries amara dulcis/ and it maye be called in Englishe bitterswete. If it had rede berries/then would I haue consented vnto Fuchsius / but because it hath none suche that euer I could se/I dare not geue full consent wyth hym. The herb that Matthiolus setteth furth for vitis syluestris/which groweth only about diches and watersydes/can not be vitis syluestris / because nether the destription nether ỹ vertues of vitis syluestris agreeth vnto it. For his herbe hath leaues muche longer and much sharper then the comon nightshad hath: and beysdes that/ about the settinge on to the stalke of euery leafe/hath on eche syde a thynge growyng furth lyke an eare. I haue seue som heades of leaues and borestaues muche lyke vnto thys leafe. Dioscorides maketh mention of no suche lefe/but of one that is lyke vnto nyghteshade. Theophraste writeth that thys wylde vyne/is very hote and biting in so much that it is vsed to pull of hare and suche frekels or spottes that come by the heat of the sun. Loke in ỹ ix. boke of the story of plantes or growyng thinges/and there ye shall fynde thys to be true. Then when as amara dulcis is not hote aboue the fyrst degre/as experience can iudge: Matthiolus in my iudgemēt erred much more in this mater then Fuchsius dyd/whom he went about to confute. The duche men call the herbe that Matthiolus setteth furth for viti syluestri Je lenger ie lieber/that is the longer ỹ plesanter/or derer/because when a man tasteth first of the bark/it is somthing bitter/and ỹ longer ye hold it in youre mouth/ the sweter will it be/if it had ben an hote herbe/the longer that he had holden it in hys mouth/the vnplesanter wold it haue ben by the reason of byting of ỹ tonge/as all herbes that are de pilatiue or burners of/of hare do.

Of the seconde kinde of Vitis syluestris, called wild vynde.

DIoscorides intreateth of the fyrst vite syluestri in the fourth boke & .r. chapter: but he intreateth of the second kinde in the fyrste chapter of the .v. boke/after thys maner. There are two kindes of ampelon agrias or labrusce/the one bringeth neuer the grape furth to ripenes/but vnto the floure which is called enanthe. The other maketh perfit his grape/but hath smal berries/black and binding. Thys second kind haue I sene both in Italy & in Germany. The leues & new twiges wt their braunches & stalkes/haue like pour wt ỹ comon vind/sauing ỹ thes ar mo binding.

Tho

The vertues of the gardin or manered vynde.

THe leaues and ponge twigges if they be layde to, they swage the heade ache/and the burnynge or inflammation of the stomak wyth perched barley meale/and so do the leaues alone/ because they haue the poure to coole and to binde. The iuyce of them also dronken/is good for the blody flixe/the spittinge of bloode/ the disease of the stomack/and the longinge or greuinge sikues of weomen. The ponge busshye boughes steped in water and dronken/will do the same: the dropping of it whyche is lyke vnto a gumme/ and wareth thicke aboute the bodye of the vinde: if it be dronken/driueth oute the stone. And if the place be prepared wyth nitre/it will heale scuruines/scabbes and lepres. If it be layde vpon the scabbed places. If it be continually layde to wyth oyle/ it wasteth awaye heare. And that thynge doth specially the frothy matter/that cummeth furth of the greue branche whilse it is in burninge. The same is good to kill wartes also: but the asshes of the vindes boughes/and the drosse that remaineth after the grapes/are prest out: if they be layd to wyth vinegre/they swage hard lumpes and knoppes about the fundament. It is also good for membres out of ioynt/ and the biting of a veper or adder/and for the inflammation of the milt/ if it be layd to wyth rose oyle/rue and vinegre.

The vertues of rasynes oute of Dioscorides.

RAsines called in Latin vue passe/and of other passule / if they be whyte/they binde more. The flesh or pulp of them is good to be eaten for the roughenes of the throote/for the cough / for the kidnes and the bladder/they are also good for the blodye flixe/if they be eaten with the stones/ and if they be receyued in meate after they be menged wyth the mele of millet and barley and an egge / and be fryen in a frying pan.

The same ether by them selues and wyth peper/if they be chowed in the mouth/draw out thin fleme out of the heade. If they be layde to wyth pouder of comin and bean meale/as som translate fabam/ they staunche the inflammationes of the stones. If they be layd to with rue without the stones/ they heale rede angri nyght ploukes and sores that haue matter in them lyke honye/carbuncules/rottennes about the ioyntes / and sores called gangrenes. The same are good for the goute. If they be layde to wyth the iuice of panicis. Also if they be layde vnto louse nayles / they make them come of the soner.

Of wall penny grasse.

VMbilicus veneris is named in Greke kotyledon scytalion and cymbalion. It hath a leafe lyke vnto the hole that receyueth the rounde ende of the huckel bone/whiche hath the forme of a sawser/rounde

and

and darkly holowe/a shoꝛt stalk in the middes/wherein groweth sede. It hath a rounde roote lyke an olyue. Thys herbe groweth in welles and diuers places of Summerset shyre in moꝛe plentye/then euer I sawe in anye other place all my lyfe. I knowe no Englisth name foꝛ it: but lest it should be wythout a name/I call it wall penny grasse. To put a difference betweue it and the shepekyllinge penny grasse/that groweth in merishe and waterye groundes. As foꝛ the other kinde/I neuer sawe it that I wote of/excepte I sawe it paynted in Matthiolus/but his seconde kinde is set oute wyth lesse leaues then the foꝛmer is/whych agreeth not wyth the description of Dioscoꝛides/who maketh the seconde kinde bigger then the foꝛmer.

The vertues of wall pennye grasse.

The iuyce of the leaues layd to wyth wyne/oꝛ poured in/louseth the stoppinge of the pꝛiuities. The same layde to/is good foꝛ the inflammationes/and saint Antonies fyre/foꝛ kybed heles/and wennes/& burninge stomackes. But the leaues taken in meate wyth the rootes/breake the stone/pꝛouoke water/and they are geuen wyth honied wine to them that haue the dꝛopsey.

Of the Elm tre.

Vlmus.

Of the Elm tre.

VLmus is named in Greke Ptelea/in Duche ein ilm baum/in English an Elm tre/it groweth comonly in all countrees. Theophraste maketh two kindes of elm/the elm of the playne and mount elme. The playne elme is more braunchie or full of braunches: the mount elme is of greater grouth: the leafe is not diuided/lightly iagged about/longer then a peare tre lefe/rough and not smothe. This tre is notable both in greatnes and in leingth. It louethe moyste groundes: the tymbre is yelowe/strong/full of synewes/and euel fauored/for it is al hart. Virgil also maketh the elm an hygh tre in thys verse: Nec gemere aeria cessabit turtur ab vlmo.

The vertues of the Elm tre.

THe leues/the boughes/and the barck of the elm tre/haue a binding vertue: ẏ leaues are good for ẏ leprie/layd to w̄ vinegre/& they bind woundes together/but the bark is better/therfore if it be bound to as a swadling band. But the thicker barck dronken with wine or water in the quantite of an vnce/driueth out sieme. If brosken bones be sprengled & washed with the broth of the leaues/or the barke of the roote/they will soner be couered with an hard crust & grow together. But ẏ iuyce ẏ is in ẏ knoppes or buddes ẏ come fyrst furth if it be layd to/it maketh ẏ face very clere: ẏ same moysture after ẏ it is dried vp/is resolued into litle flies like ganattes. The fyrste grene leaues are sodden for kichin or sowell as other eatable herbes be.

Of the Nettell.

Vrtica Romana.

Vrtica maior.

Vrtica minor.

VRtica is named in Greke acadyphe/and knide: in English a nettel/in Duche ein nessel/in French ortye. There are two kindes of nettels: the one is wilder sharper and broder/ and it hath blacker leaues: the sede is lyke lynt sede/but lesser. This is the kinde that is called Vrtica Romana/and it groweth in Englande onlye in gardines: but in Italy/and in Wentz in Germanye: it groweth wilde as our comon nettel doth. The second kinde hath small sede/ and is not so sharpe as the other is/and this take I to be our comon nettel of Englande.

The vertues of Nettels.

THe leaues of both ỳ kindes of nettels/layd to wyth salt/heale the biting of a dog/sores called gangrenes/and other cākred sores/and foule sores/and partes out of ioynte/lumpes/swellinges behind the eares/swelling of kirnelles lyke bread/ and impostemes. The same are good to be layde on the milt wyth ware. The leaues broken and put in wyth the iuyce/stoppeth the gussing out of blood of the nose. If they be bruised/and put in with myrr/ they bringe doune floures. The grene leaues layde to/set the mother in her

place agayn/when it is fallen doune. The sede dronken with malualsy/ster a man to the pleasure of the bodye/and openeth the mother: the same licked vp wyth hony/is good for the stopping of the pipes/for the pleuresy and long sought or inflammation of the lunges. It bringeth out tough fleme wherche cleueth fast in the brest or lunges. The leaues sodden wyth shell fishe/ soften the belly/louse winde/and make a mã pisse. But then it bringeth fleme beste out of the brest/when it is soddē wyth a tyfan. The broth of the leaues that are sodden wyth myrr: if it be dronken/it will bring doune weomens floures: ỹ iuice if a man gargle with it/it is good for the inflãmation of ỹ vuula.

Of Clot bur.

Xanthium.

Xanthium is named in duch betlers leusz or klein kletten/ in French glouteron/in English clot bur or dich bur/it groweth in fat groundes and in diches/that are dryed vp: it hath a stalk a cubit long/ fat and full of corners/and therein many winges or holow places like armeholes. The leaues ar like vnto a reche cut about the edge/ wyth a smell lyke cresses: the fruyt is round/as a big olyue/full of prickes/ as the pilles of the playn tre are/and they will stick vpon your clothes/if ye touche them.

The

The vertues of Diche bur.

THe dich bur is good to be layd vnto swellinges. The broth of the bark of the roote dronken/wasteth away the swelling of the milt/ and the broth of it/if it be sodden wyth wyne/fasteneth louse teth/ if the mouth be washed therewyth.

Of Xyris or Spourgwurt.

Xiris.

XYris hath leaues lyke floure de Lice/but broder and sharp in the top/ and a great stalk of a cubit hyght/cominge oute of the leaues wherein are thre squared coddes/and in them is a purple floure/ and it that is in the middes/is of a cremesin colour/and there is sede in the sede besselles/ lyke the fruyte called Faba in Latin/ rounde/rede and bytinge: the roote is parted wyth many ioyntes/and it is long and rede in colour.

Diuerse learned men holde that thys is the herbe/whych is comonly called of ỹ comon herbaries spatula fetida/ & surely I know no herbe ỹ agreeth

ſo well wyth the deſcription of Xyris/as ſpatula fetida doth. But the roote is falſely paynted in all the figures that euer I ſawe ſet oute as yet. For the roote is not ſet oute wyth long ioyntes as I haue ſene it oft growynge/but ſo as though it had no ioyntes at all. This herbe is called in the yle of Purbek/Spourgewurt/becauſe the iuyce of it purgeth as the iuyce of the roote of floure de Lyce doth.

The vertues.

The roote is good for the woundes and breaking of the head/it draweth furth prickes/and it draweth furth anye flyinge weapon as dartes and arrowes wythout any payne/if ye put vnto it the third parte of floris eris/and the fyrſt parte of Centory/and ſom hony. If it be layd to wyth vinegre/it healeth ſwellinges and inflammationes. It is good to be dronken agaynſt bruſynge and ſhrinkinge together of places/and agaynſt the ſciatica and the ſtrangurye/and the flixe/if the roote be bruſed with malueſey. The ſede is moſt myghtye to make a man piſſe/if it be dronken in the quantite of a ſcruple and an halfe wyth wyne. The ſame dronken wyth wine/melteth awaye the great milt.

FINIS.

Thankes to God for all hys gyftes.
AMEN.

Perleg et perscrutatum 21-12-59.

perleg Jan 30 1861

Jer perleg Mar 20 1861

Master Ryches garden 11- 96. 152. (6). 158 (a)
Richards Garden 11- 147
Hugh Morgan 11. 167
le Langer le Leeber 165

THE FAVTES AND ERRORES CONTEINED IN thys booke, nedefull to be corrected. The firſt figure betokeneth the leafe: the ſecond, the ſyde: the thyrde, the line.

1 leafe 2 ſyde 36 line, for hatt rede hart.
2 leafe 1 ſyde 1 line, for ſemith rede ſemeth. line 37 for pauos rede panos. 2 ſyde 7 line, rede for ſtables ſcabbes. in the ſame ſyde, rede Northen men, rank and herbishe.
3 leafe 2 ſyde rede bonefyres: line 16 rede with mede: liſte the 20 red hellebor.
4 leafe 1 ſyde 9 line, rede boles for belles: rede in the ſame ſyde for bar acerues, bear acornes, and thyme and ſalt Indiane: on the ſecond ſide rede for heun dreame, heuy dreames.
5 leafe and in all other places, wher ſoeuer thou ſeeſt wheter, rede whether: fift line red for kidnens kidneys: line thre and thyrty red for bonkero boukeros.
6 leafe firſt ſide line 20 for rothe rede roote: ſecond ſide 4 line, for clip rede chipp. 13. red liuer, and for iunce rede iuice: 25 rede for art and 40 for cyrop rede rerote.
7 leafe firſt ſide 9 line rede lumpes: 17 rede buſhe: 26 for would douted, rede wold haue douted.
9 leafe, firſt ſide, 23 line, rede erred: 2 ſide rede ſiues.
10 leafe firſt ſide, 23 line, rede cherephyllon: ſecond ſide, 21 line, rede ye for iow.
11 leafe 1 ſide 5 line, rede for banes leaues. lin. 8, rede for new now: 2 ſide, lin. 36 rede eugalacton for engalacton.
13 2 29 for mens rede wymens.
15 1 43 rede chelidonion for chelidion.
16 1 18 darnel for daruel: 2 10. rede ſethe for ſet.
18 2 31 rede for lyke, is lyke.
19 1 14 rede drieth for druleth: 2 ſide, line 34 rede aquietatem for æquitatem.
20 1 39 rede deſcribing it. ſeconde ſide and the ſeconde line, rede yet grow.
23 1 28 is in Slauonia: ſecond ſide lin. 4 rede choler for color. 32. rede one is, for olye is.
24 2 1 Grecianes. lin. 7. Methridates. lin. 13. red pulled for palled.
25 1 2 rede arkeuthis. lin. 30. rede fede for ſede.
26 1 33 red calleth furth or bringeth furth.
28 1 16 rede bole for boli. ſecond ſide, line 24 rede hurt of it by: rede to be hurt by.
29 1 22 rede deale for olial. lin. 43. is that which is called. li. 45. rede for them, to them.
33 1 44 rede ſea water. 34 leafe rede for gnorinion gnorimon.
36 2 rede for older elder. for herbe buſhe, in the laſt line ſauing one.
37 2 28 rede in Macedonia, and yet it doth not folow.
38 2 8 rede layd up. 10. for cis rede is. 13. red cut.
39 1 26 red for handly hardly.
40 1 3 rede oyle is a good remedye. 12. rede milium ſolis. ſecond ſide, the third line, rede leſt: line 16. rede Fuchſiuſſes. 32. rede for
41 2 30 rede ſayd for layde. 42 ſyde, lin. 43 red lotus for potus.
43 1 34 rede iagges. ſecond ſide, lin. 8. to the burſting out of wheles.
45 1 line the laſt gnawyng.
46 1 20 red ey medicines, and ſuch as ſwage ake. 21. rede preſs. 2 line 29. rede two for to. 30. rede drouſey.
47 1 1 wax. 11. raw. 35. haue I. 36. ad to chek and coutrole, for to old. 45. rede heat for hea. ſeconde ſide. lin. 7. ſcrab tre. 48 leafe 1 ſide lin. 39. into Verinice.
49 1 39 rede draw 25 balauſtium. 50 1 35 greuing. 37. rede mouthes for mottes.
51 1 38 rede wrinkles 52 1 44 rede wedede. 2. ſide 15. rake it. 42. fifty foote for fyue foote.
54 1 4 ſmotheth. 2 ſide, 9. crudded 19 whayiſhe.
55 1 6 put out greuus and rede, becauſe it hath a more greuus ſauor. 22. was for is.
56 2 18 conningeſt: 19. allthough 37 rootegatherers. 45 tuft.
57 1 27 moother: 28 rootecremers or roote pedlers.
59 1 26 ſauin. 29. lyng. 39 elder.
60 1 26 had 61 1 30 rede fennes 63 2 32 rede I nede not

64 1 4 cakes. 2 side 33 rede byles for bytes. 33 oleander.
66 1 7 clubbe. 13 wasteth. 2 side 2 dryeth up.
67 1 2 eleia 2 17 of Alexander. 21 rede tryall of my masters iudged.
68 1 14 rede apinum & not opium: 28 hoter: 43 eate: 48 other: 2 side 21 whether
69 1 2 further: 9 indented: 28 iij. kindes: 45. widd for will: 47 the less. 2 7 acetable.
70 2 ornithogalo. 71 2 16 for dryues, rede drynes. 35. fast: 43 drew.
72 1 1 roote for roten: 2 15. but 36 straw. 37 farr: 44 lock.
73 2 put out Oxyacantha in the figure, for it is not Oxyacantha.
74 1 31 rede eat and not rat. 2 grape: 3 haue also. 76 1 39 couered: 2 1 millet.
77 1 18 mullayn. 2 14 brothe. 78 2 22 feuerfew.
79 2 whether: 8 a purgation. 82 2 Dunghylles.
83 2 3 burr: 41 plentuus: 84 2 22 night mare.
86 1 11 capones tayle: 16. elaphoboſco. 87 1 32 whether peuce: 2 1 for peuki rede abies.
88 1 22 flies. 2 15 where: 27 trees: 31 picea: 32 reſinam. 36 pitys is pinus.
89 2 1 plucked. 90 2 9 ſelfe. 92 2 32 confute: 44 fox, not for: 46 pulegium.
93 2 41 ſpourge. 94 2 27 nyght blaynes. 95 1 12 erthly. 33 none: 2 34 world.
96 1 33 grew. 97 1 10 weg tret not wegbret.
98 1 2 rough. 2 10 to ſounde. 44 huſbandmen, not huſsbaumen.
100 1 33 compoſition. 2 22 ſtep, not ſtop.
101 1 46. 2 2 ſiue. 11 capitata. 12 ſiues. 13 ſiue. 31 ſet them. 33 ſectiua. 36 ſiuet.
102 1 28 extremite 103 5 perched. 2 10 theſe. 25 called.
104 1 3 hath. 35. tyſardes. 2 but binding.
106 1 40 bignes. 43 merriſh. 107 1 38 draweth.
109 2 1 rede bringing, and not bring. 24 red an hole, and not no hole.
110 2 18 rede gapped not grapped. 4 rede cummed not crommed.
111 2 2 rede ſtancheth, and not, and ſtancheth. 34 for gyue rede gyuing. 37 rede they. 39 red it is in the ſecond ſyde, put out the falſe latin, and ſet radix eleonia, radix Syriaca and Armoracia.
112 1 22 rede twenty. 2 9 rede ſcour, not ſtoure 113 1 40 red whit flaw. 46 kingcup.
114 1 6 Kingcup. 2 12. ſort 16 ſhaddoiſh. 28 rough. 31 piſmyres.
115 1 28 alſo ſumache. 2 1 put out the figure, for it is falſe. 26 agnayles.
116 1 34 fleme. 2 17 roſes. 37 ſpringkled.
117 10 for leaues rede redenes. 13 whilſ. 22 inbinding. 23 that doth. 27 curled. 43 helpers.
119 1 2 rede or for aut. 119 ther ar alſo that hold ſtifly.
120 1 7 the hill ida. 14 could not underſtand.
121 1 23 caulo. 41 arone. 2 29 acetoſa. 40 butchers. 122 2 5 geſen. 7 Zurich.
123 1 26 piſnyres. 2 31 bredeth. 124 1 26 Cinnamum. 2 1 acte. 4 acte.
125 1 29 ſuet. 126 2 2 ſauge. 8 warne. 127 2 13 rede is thus, for it thus.
129 125 red yeares for yeare. 2 3 rede lyker for lyke, and called of Pline Sicale for called Sicale.
130 1 22 rede groweth for greweth.
132 1 2 rede ſame for lame. 16 red candy for candis. 25 red axfiche for axſiche. 2 rede Sedi tertium genus for Sedum tertium genus.
133 1 2 rede iij. for iiij. 4 rede rather for better. 10 rede in Greke becauſe the leaues are grene, for in Greke the leaues are grene. 134 1 4 rede meates for heates.
135 1 42 rede his for this. 2 32 rede liguſticum for liguſtrum.
136 1 6 rede fenegreke for fenelgreke, 137 1 21 rede of the liſtenes for of lykenes.
138 1 2 rede fennes for ſennes, and put out te figure that is falsly ſet for ſiliqua.
139 2 19 rede ſcalle for ſtalke. 140 1 36 rede ſilaus for ſilans. 2 red olus atri for olus atre.
141 1 12 rede anniculæ for aniculæ. 23 rede hoter for heter.
145 2 4 red torminalis for forminalis. 7 red hawes for haw. 8 red is not pleaſant for is uery pleſant
146 2 20 red Nordenie for Mordenie. 147 2 37 red nerion for merion. 44 ſpinæ for ſpina.
148 1 33 rede pipridge for piridg. 41 rede to eate is ſpina alba Columelli.
149 1 1 rede Rychis gardin for Richardes gardin. 150 2 13 rede Slepe for ſhepe.
151 1 28 rede ſpyder for ſpeder. 31 rede ſeable for feable.

153 2 3 rede Colcheſter for Colicheſter. 9 rede tymbre for tember. 154 1 3 parke for part.
155 2 9 rede acetable for acceptable. 30 rede fleme for lem.
157 1 13 rede callitrichon for cellitrichon. 160 1 41 rede more for mo.
161 1 2 rede phlomos for Gohlomos.
162 1 12 rede leaf for leaue, 26 hierobatone for hierobatono. 32 and for an. 21. ſcalles for ſtalkes.
165 1 9 rede to her ſelf for her ſelf. 22 rede panos for pinos. rede the maner of making of lime, for the maner of lime. 21 rede then for they. 23 rede make for male.
166 1 22 chaſing for chanſing. 27 rede wrinkels for winkels.
167 2 30 rede ſheene for them.
168 1 9 rede the rinning buſhe that groweth, for the rinning buſh groweth. 13 rede if it had redde berries that Fuchſius ſetteth furth, then would I, for if it had red berries, then would I. 21 red ſum heades of lance ſtaues, for ſum heades of leaues. 38 red ampelou for ampilon. 43. rede more for mo. 2. 35 rede panacis for panicis.
170 1 1 rede acaliphe for acadiphe. 4. rede leſs for leſſer.
In the chapter of Ruſcus put out the figure, for it is nothyng agreyng with Ruſcus.

Pt 111- Alliaria Sauce alone & Jacke ſy the hedge

Amara dulcis Bitter sweet
called in Duche ſe lenger ſe lieber

Jansy
Angelica ſatiua Groweth not in England ſaue only in Gardens - They that would haue any Angelica may ſpeake to the Marchaunts of Dantzke who can prouide them enough of condited angelica (the herb preſerued in honey)

Aquilegia Columbine groweth only in gardens in England ſo far as I know, wylde in Germany

Medwort
Burnet · Sanguiorba This herbe is ſo well known in all parts of England by the name of Burnet that I ſhould but loſe my labour if I ſhould deſcribe it
Duche Pempenel is Pimpinella ſaxifraga
Biſtorta = Herba bret. 13.
Burſa paſtoris

What is the Dorſetshire Iuy

Choke weed
Orobanche growes in
Northumberland 88 pt 1
Euonymus bet Ware & Barkway 89 pt 1
Paris 4folia Northumbrian u
Dr Wendy p. 28

What is the herbe in Eng
which some call fenumgr
vestre which answereth i
things to the xx Glaux of Dio
Turner p. 2. fol. 12

Foxe glove growethe much in England
pecially in Narfolke about
Coney holes in sandy ground & in
woods

Cloves. Geum Ladys mantell

Wood rose or rose - or rowel Spergula

Gentiana groweth on Salisbury p
in Dorsetshire & Yorkeshe.

Agrimonia Euphragia Eye brighte

Filipendula (Oenanthe)
He repeats One berrye in 111 pa
& its locality Cattinge wood

Ostruthium called Pellitary of Sp
Never hearde that it grew wylde

Kale Saltwart. Devils bite

Ophioglosson. Lunaria

Nummularia

Perfoliata (Bupleur: rotund

in grete quantitye in Somerset
between Summerton & Marlock
I have never heerd any Englysh
for it. Saving for lacke of other I ca
thorow waxe

Mouse eare
Winter.grene called so in Germa
which name we must use in Englande t
we can find one of oure owne

Prunella Selfe hele
Persicaria Culrage
Ribes (rubrum?) I ha
in gardens in England & b
Clover in Somerset
of Master Harner.

Sanicle - groweth commonly in
cold & shadowish woods & hedges
Saxifrago granulata
Scabius. Knautia Tormentil
Valerian Veronica
Solidago Rosa solis Cowslip
& oxlip Holye tre

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A Booke of the natures and properties/as well of the bathes in England as of other bathes in Germany and Italy/very necessary for all seik persones that can not be healed without the helpe of natural bathes/gathered by William Turner Doctor of Physik.

Imprinted at Collen by Arnold Birckman/
In the yeare of our Lorde.
M. D. LXII.

To the right honorable and

CHRISTIAN LORDE EDVVARD SENAR ERLE OF HERFORD, VVILLIAM TVRNER VVISSHES THE PERFIT KNOVVLEDGE OF GODDIS HOLY VVORDE, AND GRACE TO LYVE THERAFTER *vvith all prosperite of body and mind.*

AFter that I had bene in Itali and Germany/ and had sene there diuerse naturȝl bathes/ and was called by youre Fathers grace/ at ẏ tyme the Duke of Summerset / and Protector of his Nephoy King Edward the firt/our most Christiane Lorde and Gouerner / in to Englande to his seruice: after that I hard tel that their was a natural bathe within your fathers Dukedome: I ceased not vntyl I gat licence to go to se the same bathe:whiche done/ I caried certaine diseased persones with me/ with whom I taried as long as I could/and tryed foꝛ the shoꝛtnes of the tyme(foꝛ I had very shoꝛt tyme granted me)the nature and woꝛkinge of it. And after being dean of Welles/which place is not far from bathe/ and hauing liberty to tary ther so long as I list/I tried the same bathes a litle further / and found it by experience / that they were a verye excellent tresure/but vnwurthely estemed and iudged of al men/ and namely of suche as haue moste plenty of other tresure/but not to be compared with this precious gifs of God. But after that foꝛ the safegard of my lyfe/I was cõpelled now of late in my age to fly in to hygh Almany/ occuppying the office of a Phisicion there/was wyth diuerse seik folke in the bathes of Germanye: where as I trust I learned sumthinge besyde it that I knew befoꝛe/ which knowledge all thowgh the extreme niggishnes and illiberalite of sum that had most in the tyme of my bannisshement/ & the vngentle handlyng of me/of sum sence my returning in to England hath very lytle deserued to haue ether in part oꝛ in hole:yet foꝛ theyꝛs sake that are honest and vertuous men/ I haue writen a small treatishe of the bath of Baeth here in England/and also because euery land bryngethe not furth euery thing/ as the Poet sayeth / and the bathes of England can not help all the diseases that certayn bathes of Germany and Italy can help/ foꝛ theyꝛs sake that haue old diseases and hardly curable in England/ether by medicines oꝛ by our bathes that we haue here: I haue gathered out of diuers learned mennis woꝛkes / the nature and woꝛkyng of diuers of the most holsum and strong woꝛkyng bathes/ which ar to be found other in Italy oꝛ Germany/ that such men as haue mony to bear theyꝛ costes/ may fynd remedy foꝛ theyꝛ diseases there. This smal woꝛke I geue and dedicat vnto your Lordshyp/ as a token of the good wyll that I bear vnto you and to your fathers hole houshold and family. If I shall perceyue that this poꝛe reward do please yow/ I shall be therby muche bolderied to dedicate vnto you both greater & moꝛe learned woꝛkes/as my health & leiuer wil serue. The Lord preserue you and all your bꝛethern and systern/ Amen.

At London the xv. of Feb. In the year of our Lord 1560.

Bath

THE NAMES OF THE LERNED *men, which write that the bathes haue the uertues and properties, which hereafter in thys boke I gyue unto them.*

Aëtius a Grecian.
Aleardus an Italian.
Antonius Fumanellus an Italian.
Antonius Guainerius an Italian.
Auicenna an Arabian.
Bartholomeus de Montignana an Italian.
Bartholomeus à Clinol an Italian.
Bauerius an Italian.
Conradus Gesnerus a Germane.
Galenus a Greciane.
Gentilis de Fulgineo an Italian.
Georgius Agricola a Germane.
Gundelfingerus a Germane.
Ioannes de Dondis an Italiane.
Ioannes Driander a Germane.
Ioannes Folzius a Germane.
Leonardus Fuchsius a Germane.
Mengus an Italian.
Michael Sauonorola an Italian.
Nicolaus Massa an Italian.
Paulus Aegineta a Greciane.
Petrus de Tusignano an Italian.
Sebastianus Munsterus a Germane.
Theophrastus Paracelsus a Germane.
Vgo Senensis an Italian.
Vgulinus an Italian.

THE NAMES OF THE BATHES *and places where they be, where of is mention made in this booke.*

Of the bath of Baeth in the counte of Summerset shyre.
Of Embs bath in Germany in the bisshoprik of Trier.
Of VVisbat in the counte of the Erl of Nassovv in Germany.
Of the bath of Baden in the Marcusdom of Baden in hygh Germany.
Of the VVild bath in the Dukedome of VVirtenberg.
Of the foure bath in the Dukedō of VVirtenberg.
Of the bath called Baden in Svvicherlād.
Of Peppers bath in Rhetia in the bisshop rich of Cur.
Of the Apon bath in Itali.
Of the Calderan bath in Itali in the Lordship of Verona.
Of the Porret bath in Itali ī the Lordship of Bonony.

THE NAMES OF THE SIKNESSES, *vvhich may be healed by these bathes.*

The castyng of children out, before the devv tyme appoynted by nature.
The stoppyng of the longes & shortnes of brethe vvhē a man cā not take breth, except he sit ryght vp.
The hardnes and bynding of the belly, vvhen as a man can not go to the stool vvithout Phisik.
The Palsey vvhen as a man is quite num all the partes of his body & hath nether mouyng nor helyng.
Impostemes and gatheringes of humors together vvith svvellinge.
The rinnyng gout vvhich rynneth from one ioynte to an other.
The defenes or dulnes of hearyng.
The vvyndenes or synging or tynging of the eares.
The brusyng that cummeth by fallyng or betyng.
The stone in the kydnes.
The stone in the blader.
Hard lumpes and svvellynges.
The Cancre.
The hede ach of a colde cause.
The hede ach of an hote cause.
The Reum or Pose or Catar.
The stoppyng of the brayn vvith euell humores.
Scarres and foul markes of sores or vvoūdes.
The Colik.
The fallyng syknes.
Crampes and dravvynges together bravvnes and synevves or streching furth to much of the same.
The trimbling of the hart.
The foulnes of the skin and scuruenes.
The puffing vp of the legges vvith vvind.
The hardnes of any place in the body.
The often and to much making of vvater called Diabetes.
The leannes of the hole body.
Agues after the mater is made rype and digested.

Tertian

Tertian agues. Quartane agues.
Fiſtules or hollovv or falſe vnder creping ſores.
Al kindes of iſſhues or flyxes.
The ſticking of yron in a bone or in the fleſhe.
Breking or burſting of bones.
Membres that are made num vvith cold.
The knobbes & hard lũpes that ar made by the french pockes.
The louſnes and vvatering of the gũmes.
The emrodes and pytes.
The mygram or hedeach in the one half of the hede.
The diſeaſes of the lyuer.
Burſtyng or brekyng.
The bottel dropſey in the ſtomach.
The general dropſey throvv all the body, rynnynge betvvene the fell & the fleſhe.
The iaundes or guelſought.
The couldnes and ſtopping of the lyuer.
The ſciatica or hancheuel.
The lepre vpon the ſkin.
The hardnes of the mylt or the cake in the left ſyde.
VVormes in the belly.
Membres that ar num and fele not.
The madnes called melancholia.
The hurtyng of the memory, or forgetfulnes.
The ſtopping of vvemens floures.
The morphevv both vvhyte and blak.
The diſeaſes of the noſe thrilles.
The ſtifnes of the ſynevves.
The to much moiſtnes of the ſynevves.
The ſhryngkyng of the ſynevves.
The diſeaſes of the eyes.
The burnyng of the eyes.
The vvatering of the eyes.
The dulnes in ſmellyng.
The palſey.
The tiſik or conſumption in the longes.
The goute.
The diſeaſes of the breſte.
The gathering together or rinnyng togeather of blood.
Scabbes and mangeues.
The iſſhue of a mannis nature or ſede.
The guſſhyng out of bloode.
The cramp.
Barunnes of man or vvoman.
To much ſvvetinge.
The diſeaſes of the mylt.
Numnes of any parte.
The cramp in the nek.
The vayn appetite of goyng to ſtoole, vvhen a man can do nothing vvhen he cummeth there.
The trymbling of any membre, vvhen a man can not hold it ſtill.
Grene or nevv vvoundes.
Old vvoundes falſely healed.
The vveiknes of the ſtomack.
The dulnes of the eyſight.
The duſenes or gydenes in the heade.
Sores byles and blyſters.
The ſtrangling of the mother.
The falling of the mother.
The coldnes of the mother.
The ravvnes and ſcabbynes in the blader.
For theſe diſeaſes and many mo, not mentioned in this Table, áre ſhevved remedies in thys booke folovving in diuerſe places.

THE PREFACE OF THE AV=

THOR VNTO HIS VVELBELOVED NEIGBO-

RES, OF BATHE BRISTOVV, VVELLIS, VVYNSAM AND CHARDE.

C

The most part of all flockinge byrdes/of the whiche nombre/ are linnettes / goldfinches / sparrowes and twyes: if they chance vpon any good plenty of meat/they ceas not lockinge & calling/if they heare any of their kindes/ be it neuer so far of/vntill they haue brought them vnto that meate whiche they haue founde/beynge taught of their nature/whiche almighty God grafted in them / when he shope them and made them to do so. Then how vnkind were I beyng a reasonable creature/ and hauing the lesson taught me as well as byrdes/both by the law of nature/ and by the writen law of God in hys holy Bible/that whensoeuer I gett any plenty of any good thyng/ that I shulde dele or at the leste offer vnto other of my felowes sum parte thereof/if that after that I had trauayled thorow Italy and Germany/and had found there many thinges for you very good & necessary/if I should not at the lest offer vnto you suche good thynges/ as I haue founde: Whilse I studied Physik in these forlayd countres/ I saw many very holsum bathes there/the vertues and properties wherof in healing of many sore and otherwyse vncurable sykneses/I haue learned partely by experience/partly by reding of good writers/and partely by conferring with the best learned men that I could finde there. The names therfore of these bathes/the places and the vertues of the same/ leste I shoulde seme vnkinde/haue I now declared vnto you/in thys litle booke/ wherby after a maner/I lock and call all you that haue any disease that can not be healed without the helpe of a naturall bathe. I haue also writen so well as I can of the bath of Baeth in England/to allure thyther as many as haue nede of suche helpe as almighty God hath granted it to gyue. Wherof that I wote of noman hath writen one word/that euer I could rede. Wherfor if that I wryte not so perfitly of it/as sum perfit idle ouerseers would that I shuld haue done: I trust that all honest men will pardon me/ because I had no help of any writers that wrote of it before me. And because it chanseth oft tymes ỹ diuers men goyng about to heal a curable diseas/ for lack of knowledge how to vse their medicines/and by vsing of euel diet / make thesame ether vncurable/or ellis skere vp an other much worse then the former was: For the auoyding of suche mischances / I haue writen at large what diet all men shall kepe in the bathes/ and how they shall prepare thẽselues vnto them/and order them selues after that they are cummed out of the same agayn. Furthermore because in the tyme of bathinge in certayne men/certayn grefes and diseases aryse ether by the reason of theyr complexion/or of the nature of the bath/for their sakes that haue not alwayes money to hyre a Physicio/I haue writen remedies against such diseases and grefes/as commonly vse to vexe men in the tyme of theyr bathinge. If

that

that I shall perceyue that ye do thankfully receyue these my laboure ye shall haue shortly Godwilling an other booke of the natures of all waters/and certayn rules how that euery man may make artificiall bathes at home/wherby he may both kepe and deliuer him selfe from manye sore and greuous diseases. Fare well.

From Basil the X. Martij. In the year of our Lorde.

1557.

Of the bathe of Baeth in Englande.

ALthough there be a very excellent and holsome bath wythin the Realm of Englande/yet for all that/I reken that there are manye in the Northy and Northwest partes of Englande/ and some in the Easte partes / whyche beynge diseased wyth sore diseases woulde gladlye come to the bath of Baeth: if they knewe that there were anye there / whereby they mighte be holpen/and yet knowe not whether there be anye in the Realme or no. Wherefore seynge that I intende to write of the vertues and properties of diuerse bathes that are in far countrees/ I thynke that it were mete before I wryte of anye Foren bath/ for sparing of greate labour and sauinge of much money/to shewe fyrste the vertues of oure oune bathes. For if they be able to helpe mennis diseases: what shall men nede to go into farre countrees to seke that remedy there/whyche they maye haue at home?

The bath of England is in the West countre in Summersetshire in a cyty called in Latin Bathonia/and Baeth in Englishe of the bathes/ ꝑ are in it. This citie of Baeth is xv. miles from Welles/and xv. miles frō the noble citye of Bristow. The chefe matter whereof these bathes in this citye haue theyr chefe vertue and streingth/after my iudgement is brimstone. And of my iudgemente are diuerse other/whyche haue examined them as I haue done. When as I was at these bathes wyth a certayn man diseased in the goute/I went in to them my selfe wyth my patiente/ and broughte furth of the place nexte vnto the spring/and out of the bottom/slyme/mudde/ bones and stones/whyche alltogether smelled euidentlye of brimstone. If that a man maye iudge the mater of the effect/maye gather that brimstone is the only mater in these bathes/or ellis the chefe that beareth ruel in them. For they dryve by wounderfullye/and heale the goute excellentlye/ and that in a shorte tyme/as wyth diuerse other one myles somtyme/ one of my Lorde of Summersettes players can beare witnes: whyche thynges are no lyghte tokens / that brimstone beareth the chefe rule/seynge that nether by smellinge nor tastinge a man can fele no other mater or miner to reigne there. If there be anye thynge lightly menged wyth the brimstone/whych thinge I coulde not perceyue/it muste be copper. For whyle I walked aboute the mountaynes/out of the whyche the bathes do springe / I founde here and there litle peces of marquesites and stones / menged wyth copper/but I could by no sense or wit perceyue/that the bathes had anye notable qualite thereof. Then seynge that there can not be found any other miner or mater to be the chefe ruler in these bathes then brimstone / we maye gather that these oure bathes are good for all those diseases/whych all learned Phisicianes wryte/that all other bathes/whose chefe ruler is brimstone / are good for.

Aetius writing of naturall bathes/wherein brimstone is ether the only miner or mater of them/or chefe mater therof/sayeth thus as foloweth hereafter. The bathes of brimstone soften the synewes/swage the payn that a man hath in desyringe to goo ofte vnto the stoole/and when he commeth thether/he can ether do litle or nothynge. They scoure and clenge the skinn. Wherefore they are good for the whyte morphewe and black/for the lepre/

and for all scabbes and scurfes/for olde sores and botches/for the fallinge of humores into the ioyntes/for an hardened milt or the cake in the lefte syde/ for an hardened liuer / for an hardened mother/for all kindes of palseis / for the sciatica/and for all kindes of itche or iuckinge. But the bathes of brimstone/hurte the stomack and mar it. Thus far writeth Aetius.

Agricola in his bokes of those thinges whyche flowe oute of the earth/ writeth thus of bathes of brimstone. The bathes of brimstone soften the synewes/and do heate. They are good therefore for palseyes/ for places ether pulled in to muche or stretched to farr furth. For the shaking and trimbling of anye membre/and they swage ache. They drawe oute swellinges of the lymmes / and dryue and scatter them awaye. They are good therefore for the goute in the handes/for the goute in the fete/and for the sciatica/ and all other diseases of the ioyntes. They swage also the payne of the liuer and milte/and driue awaye the swelling of them both. They scoure awaye frekels/and heale morfewes and scabbes. But they vndo and ouerthrowe the stomack. Then seyng as I sayd before oure bathes of Baeth haue their vertue of brimstone/they that are diseased in any of the aboue named diseases/ may go thether/and by the help of almighty God be healed there.

When these bathes haue ben of long tyme knowen/euen aboue a thousand yeares/ether the vnlearnednes or the enuiousnes of the Physiciones/ which haue ben in times past/is greatly to be rebuked/because ether for lak of learning knew not the vertues of these bathes/or els for enuiusnes wold not send the sik folk/ whom they could no otherwyse hele vnto these bathes. For as all men can tell bery fewe in times paste haue bene by the aduise of Physiciones sent vnto these bathes. But nowe in this our lightye and learned tyme/after that so many learned Physiciones haue so greatly commended these bathes/I doute whether the negardishe illiberalite/ or the vnnaturall vnkindnes of the riche menne of Englande is more to be dispayred/ which receiuing so many good turnes of almightye God/ nowe after ỹ they know that the bathes are so profitable/ will not bestowe one half penny for Gods sake vpon the bettering and amending of them/that the pore sik & diseased people ỹ resorte thyther/might be better & soner holpen when as they are there. There is money inough spēt vpō cockfightinges/tenesplayes/ parkes/banckettinges/pageantes & playes seruing only for a shorte tyme ỹ pleasure oft tymes/but of priuat persones/which haue no nede of them. But I haue not heard tell that anye riche man hath spente vpon these noble bathes/ beynge so profitable for the hole comon welth of Englande/one grote these twintye yeares.

He that had ben in Italye and Germany/and had sene howe costly and wellfauored ly the bathes are trimmed and appoynted there in diuers and sundrye places / would be ashamed that anye straunger/whyche had sene the bathes in forein landes/shoulde looke vpon oure bathes. For he would thynke that the straunger would accuse vs English men of thre thinges/ of grosnes/& brutish ignorance/because we can not trim our bathes no better of vnkindnes/because we do so lightly regard so hygh & excellente giftes of allmighty God/of beastly filthines/because we make no partition betwen ỹ men and the weomen/whilse they are in bathing/but suffer them contrary

both

both vnto the law of God and man/to go together lyke vnreasonable beastes to the destruction of both body and soul of very manye.

If there be anye liberall Duke/ Earle/ Lord/ Knight/ Squyer/ or other gentle or no gentle honest man/ ẏ wil bestow any cost vpon ẏ bettering & amending of these bathes/ I wil for my part/ because I haue no store of other riches help ẏ matter as far forward as I can wᵗ my counsell which is thys.

First & before all other thynges my counsell is/ ẏ euery bath haue an hole in the bottome/ by the whych the stophole taken out ẏ bath should be clẽged and scoured euery xxiij. houres at ẏ lest ones/ & ẏ I would aduise to be done at viij. of ẏ clock at after noune/ ẏ agaynst ẏ morning it might be full of fresh and holsome water agaynste the tyme that the sieke folke come to it in the morninge. And so should they be a great deale soner healed of theyr old diseases/ and in lesse ieperdy in takinge of newe/ whych maye easely come vnto a man/ if he go into a bathe wherein a sieke man / namelye if he be sieke in a smitting or infectiue disease/ hath continewed.

But if that by the vnfitnes of the place this can not be conueniently brought to passe: I would that no man should be suffered to bath hym selfe in the fyrst bathe/ wher as the water doth fyrst spring (allthough it be more vertuous then all ẏ other/ for the further of ẏ ẏ bathing place is from ẏ place where the water gussheth out/ the lesse vertue it hath) but in other whyche are deriued & drawen out of the principal bath. For I thynke it were necessary/ that there shoulde be drawen out by prety canales or condites a good nombre of bathes or cisternes/ whych I would should be euerye one seuerallye deuided from an other. But in any wyse I counsell that these seconde bathes brought oute from the principall / haue suche an hole as I spake of before/ that ones in xxiiij. houres at the leaste the foule water maye be let oute / and freshe maye come into them agaynste the mornynge/ when the syke folke shall go into them.

It were also mete that euery bathe had a coueringe aboue it/ or at the lest it should be so bylded / that in the tyme of foul wether it mighte be couered. Notwithstanding I would that such places would be open/ ẏ the vapores myght go oute/ leste they that haue euel heades/ be hurte with the vapores whych are to muche holden in. I thynke also that it were necessarye / that certayn loftes shoulde be bylded ryght ouer som parte of ẏ fyrst or principall bath/ that honest weomen & other which would not gladly be sene in ẏ bathes/ might euer haue as oft as they nede freshe water drawen vnto them thorow an hole/ wherewyth they maye bathe thẽ selues in vesselles of wod made for that purpose prouided wyth all forsyghte / that not one drop of the water/ whych they in the loftes haue occupyed/ fall not in agayn to the principall bath/ but be conueyed out by som other conuenient waye.

For the bringing of this mater surely to passe/ it were beste that ẏ loftes should be so bylded/ that only a bucket mighte go doune into the bathe/ the reste of them beynge quyte wythoute the compasse of the bathe / sauinge that litle portion / whereby water maye be drawen by thorowe/ to serue them that are in them. And suche one place myght be deuised to drawe water vp thorow that it might serue for half a dosen chãbres aboue or mo. This were also necessary ẏ in one of the bathes shoulde be bylded ouer the hotest

place that there is/a litle house after the maner of a scafholde/very nere vn to the water/after such maner that the hote vapores myght strike hote vpō certayn places of mannis body. For thys maner of receyuing of the hote va pores is muche better for som kindes of dropsees and goutes/ then the wa ter it selfe is. Therfore this thing ought not to be forgotten. This were also necessary/that not only certayn seuerall bathing places should be appoyn ted for weomen alone/but also that other should be appoynted for such per sones seuerally/as are like in smitting infectuous or horrible diseases.

Furthermore because almighty God hath shapen & made herbes / stones/ gūmes/metalles & medicines of diuerse other thinges/principally for mā/it is to be thought ẏ his will is ẏ ẏ same should som tyme serue such creatures of his/as man can not wel want. Wherfore as it is wel done ẏ herbes & me dicines made of diuerse other thinges/should be geuen vnto ẏ beastes ẏ ser ue vs/so I thinke ẏ it were not amisse/if ẏ we made ẏ bathes after they ha ue serued man/for whom they were principally made/serue also to help hor ses. For performing wherof I would wishe ẏ one or ij. bathes in som conue nient place might be drawen out from one or two of the hotest bathes/and thē wold I haue so deuised/that the horses that haue diseases in the legges and ioyntes/might stand in the bath almoste vnto the belly/ and that other that haue other diseases/mighte stand hygher in the water/ whych thynge maye easelye be brought to passe/it that two holes be made wyth stopho les/the one hygher / and the other lower / that a man maye set the horse as deye or shalowe as he list/the water increasinge or decreasynge accordinge to the holdinge in or lettinge out of the water.

I thinke verely that the bath of brimstone within the space of a moneth wil heale splentes/spauines/and all knobbes/hard lumpes and swellinges/ if they be not verye olde/frettishinge or founderinge facies or fashones/ and al such like disease that are without/if the horses by the aduise of a cunning horsleche haue geuen them conueniente drinckes them before they come to the bath/and orden for them such emplasters and pouders as are mete for them to vse in the bathynge tyme/but whyle they stande restinge them sel ues oute of the bathe. And my aduise is that they that haue not muche mo ney to bestowe vpon horsleches/ that they laye in good quantite the slyme and groundes of the bathe vpon the sore places of the horsses all that tyme that they are oute of the bathe/restinge them in the stable betwene one ba thynge tyme and an other. But I woulde not that anye man shoulde vn derstande me here that I woulde not that the horse shoulde be exercised in theyr bathinge tyme/for that is not my meaninge/for I would that a horse shoulde be as well exercised as a man/and so muche more as he is stronger then a man/excepte the diseases be in his sete/and then are they more mea surablye to be exercised. As for the diet whyche men shoulde kepe at thys bath of Baeth/it shall be taught amongest other generall ruelles in the end of thys boke.

Of the Embss bathe beside Confluence in the diocese of Tri uer, otherwise called Trier.

In

IN the dioceſe of Triuer about foure Engliſh miles from Confluẽce vpon the other ſyde of the Rene/amongeſt a greate ſorte of hyghe hylles in a valley by a litle riuer ſyde/is a fayre and well fauored bath called Embs bath. There are as I do remembre thre ſpringes/and of euery one/maketh a bathyng place/whyche is very well couered aboue. And there are chambres inough wyth beddes in them nere the bathes/where in men maye quickly go into/after that they be bathed.

The miner or mater that thys water rynneth thorow/where of it hath hys vertue/is Brimſtone/ alum/and as Dzíander writeth ſalt. But when as I was there in ſerching for the chefe miner/that ſhoulde geue the chefe ſtreingth vnto the water/I perceyued that there was muche alum/ſom brimſtone/and as far as I could gather ſom mixture of yron/rather then of ſalt: for I coulde perceyue by no wit that I had/anye token of ſalt there.

The vertues and properties of theſe Bathes.

THeſe bathes are good to heat and to drye the cold and moyſt ioyntes/and to ſcoure them from reme: wherfore they are for the wild or rinning goute/for the vnfelinge and ſlepinge membres.

They are good for the palſey/for the colick/for the flixe/ and for the ſtone in the kidnees.

They warme a womannis mother/ wherefore they will make weomen fruytfull/if they be let blood in the mother veyn before/and be wel purged of ſuche humores/as are the hinderance of conception.

They are good for old & cold ſores/ for al kindes of ſcabbes & ſcuruines.

Theſe bathes are wyth leſſe then two dayes iorney of the noble and famous citye of Colon/where as a man ẏ is diſpoſed to come to Embs bath/ maye prouide himſelfe there of all thinges neceſſary/both concerning medicines/and alſo concerning good biere/if any man can no drinke in the bathing tyme anye wine. There may alſo a man haue good counſell of learned phiſiciones: where of ye ſhall fynde no ſtore/after ones that ye are paſſed from Colon. Therefore it were wiſdome to prouide you of all theſe forſayde thinges before ye go out of Colon/for allthough Confluence be a good citye/ yet ye maye miſſe of all the forſayd thynges/when as ye haue moſte nede of them/if ye bringe them not wyth you.

Of the Bath called in Duche VVeiſsbaden, that is the whyte Bath.

IN the dioceſe of Mentz wythin the Lordſhippe of the Earle of Naſſow are bathes/ whych were ones called Thermæ mattiacæ in Latin/and now in Duche Weiſzbaden. They are thre litle Engliſh miles from Mentz vpon ẏ other ſyde of the Rene. The mater or miner that geueth theſe bathes theyr chefe ſtreingth/ is brimſtone wt a litle alum and ſalpeter. One of theſe bathes is ſo hote that a man maye ſcald hennes and pigges/and ſeth egges in it. Therefore it is verye euel for them that are cholerik and of an hote complexion.

Of the Bathes of Baden in hygh Germany.

The nature and vertues of these bathes.

These bathes are good for stiffe synewes.

They heate muche membres that are foundre or fretished wyth colde/ and bringe them to theyr naturall heate agayne.

They heale wounderfullye scabbes and olde sores/and wythin a shorte tyme drye vp such humores as fall vpon the ioyntes.

Of the bathes in the Markisdom of Baden in hygh Germany.

THe bathes of Baden in high Germany are in the Markisdome of Baden betwene the famous flode the Rene/and the black or martian wod. The toune and hole countre haue theyr names of these bathes. These bathes are so hote that they will seth egges harde/& scalde swyne and hennes/so that the here and fethers will lightly come of. And yet for all that/as certayne writers beare witnes/a man can not get the hole profit or fruyte of these bathes in lesse space then sixe or seuen wekes. Because the brimstone beareth so mall ruel. These bathes haue muche salpeter and alum/and som brimstone in them. But I coulde marke no token at all of brimstone/when I was there/and I coulde perceyue no great lyke tyhod of any alum there.

The vertues of these Bathes.

THese bathes are good for them that are shortwinded and are stopped in theyr brestes and longes/and can not take theyr breth/excepte they sit or stand right vp. They are good for all the diseases of the ioyntes/as for the hand euell/for the foote euell/and for the sciatica/or the payne wych is in the huckel bones/if the diseases come of a colde cause.

It is good for the dropsey/and namelye for the fyrste two kindes/that is for the hole dropsey that runneth ouer the hole bodye/and the bottel dropsey wych is about the stomack. And I iudge that the vapoure/smoke or breth of it is also good for the thyrde kinde/called the tympaine. And so is the mudde or claye that is in the bottome of it/layd vpon the swelled place and dryed vp ether in the hote sonne or ellis agaynste a warme fyre.

It is good for the cold diseases of the mother/and for them that are vexed wyth the whyte floures.

They are good for barreyne weomen that can not conceyue/as it hath bene oft tymes knowen by experience.

It is good for all old sores and all diseases of the skinne/as for scabbes/ scurf/and maungines/and suche lyke diseases.

It is good for them that haue anye tremblinge membre/and for suche membres as are num or slepe as som calleth them.

It is good for the crampe and for all colde diseases and moyste of the synewes.

It is good for them that are oft combred wyth the synginge in theyr eares.

It is

It is good for them that haue a colde and moyst stomack/and therefore haue euill digestion.

It is good for them that are diseased in the milt or leuer/if the sikues come of a cold cause and a moyst.

It is good for thē that are diseased with the stone/and for suche as haue any knoppes or hard swellinges vpon any membre.

It is good for them that haue theyr legges blowen or puffed vp wyth wynde.

It is good also for old seares and markikes or foul spottes/ whych haue commed ether by strypes or of woundes or sores or byles.

And although thys bath be very good for all these forenamed diseases/ yet it is most commended for healing of the goute in the fete.

This bath is not farr from Argentine/ otherwyse called Strasburge/ where as both good councell maye be hadd of learned Physicianes / and also good store of all good medicines/necessarye for all maner curable diseases.

Of the wilde Bathes.

IN the Dukedome of Wirtemberg/not farre from a toune called Chalb/is a bath called Wild Bathes/of a great wild wodde called in Duche Schwartzwaldt/ in Latin Sylua martiana/ and the same is the hygher part of the great wildernes/ called of the old writers Hyrcinia sylua. These waters haue theyr streingth of brimstone/salte and alum. Som do thynke that there is som copper myngeld with the forsayd matters. Golden finger one that hath writen of this bath/ sayth that it is warme and not hote/because they haue but littel brimstone and salpeter naturall. Yet for all that/ by this reason they seame to haue muche brimstone/ because they will dispache a man in xiiij. dayes of suche diseases as they are ordeined of God to heale. Joannes Folsius one that wrote also of thys bath/sayeth: That a man shoulde sitt in this bathe at the fyrst but a shorte whyle/and that by littell and littel/so maye increase þ houres of sittinge in it/and that a man maye sit in it ten houres. But I thynke ten houres are a great deale to manye/excepte a man haue a verye stronge nature.

The vertues of this Bath.

THis bath is good for all diseases of the heade.

ij It is good for the crampe/for the palsey/and for the numnes of anye membre.

iij It is good for the singinge in the eares.

iiij It is good agaynst the stoppinge of the milt and liuer.

v It is good for the dropsey and for the iaundes or gueslought.

vj It is good for the stone both in the kidnees and also in the bladder.

vij It is good for them that haue lost theyr appetite/and haue ether none at all/or small desyre to eate.

viij It is good for the brayne to scoure it of all suche humores as brede diseases in it.

But thys bathe as the learned phisiciones that dwell not farre from it/ haue experience of the properties of it/holde that it is more mete and holsome for men/then for weomen.

Of the Soure bathe.

IN the Dukedom of Wirtenberge in Swaberland at Goppingen/there is a bathe/ whyche is called in Duche Saur brunn/ that is in Englishe Sour brun/because the water of the bathe is soure. Fuchsius sayeth/ that there is som brimstone in it/but nether he nether anye other wryter that I can rede of/sheweth anye other miner or matter whyche gyueth thys soure taste in to the water. As yet I haue not ben there to trye what matter is mixed wyth the brimstone/wherfore I can not bndoutedlye tell what matter it is.But I reken in my mind it is Alum/whych in other bathes/where it is much/geueth such a cast bnto them.

The vertues of the bathe.

i This bath is good for membres out of ioynte.
ij It comforteth and streingtheneth the stomack.
iij It is good for the dropsey / and for the iaundes and for corrupte and rotten humores.
iiij It is good for the troblesome colik.
v The water of this bath dronken/kylleth wormes.
vj Some writers holde that this bathe is good for a tertian Agewe/ and that it maketh a man haue a good appetite.
vij The water of this bathe dronken in great quantite/hurteth no man/ as the report is/and therfore manye that dwell aboute it/carye great tunn fulls of it awaye/and drinke it in theyr houses.

Of the bath called Baden in Schwicherlande out of Sebastian Munster.

BAden is a toune in Schwicherlande by the ryuer called Lymagus /so nere bnto Zurich the head toune of Schwicherlande/ that a man maye go from the bath to it in the space of foure houres. Beneth the whyche toune of Baden sprynge vp diuerse and manye welles and sprynges/whyche are so goodlye and pleasant/ that I neuer sawe in anye place more pleasaunte and more inhaunted then they be. Thys place was knowen in the tyme of Cornelius Tacitus/and before his tyme/for he maketh mention of it after this maner. It is a goodly pleasant place/and hath holsome waters / and a wounderfull stronge castell besyde the riuer that renneth by.Note well sprynges gusche oute both on this syde/ and on the farther syde of the floude/and in the floude. The heat in ỹ spring is so great/that if thou be naked/thou canst not abyde it.

Oute

Out of Henrichus Gulden finger, who wrote also of this bathe.

THe toune of Baden standeth by the floude Lindemacus in a pleasaunt place/and in an holsome ayer/and there is plenty inough of al thinges. The streingth of brimstone doth beare chefe rule in the bathes/that are aboute thys toune/and I thynke there is a small deale of alume menged with the brimstone. They are holsomm est in Maye and in June. They are not chaunged or altered wyth any changes of tempestes of the ayer/be they neuer so great. Yet are they hoter in winter then in somer. In the Springe and in Authume or in the later herueft they scatter muche brimstone abrode. It that swimmeth aboue/whyther it come plē tuously/or after the maner of smal mootes/or of ashes if it be gathered and caste into the fyre/it will burne.

The vertues of these Bathes.

THese bathes are good for the brayne/if the nape of the necke and ꝑ hinder parte of the head be bathed and dipped in them.

ij They are good for ꝑ eye syght/& they take away ꝑ diseases of ꝑ eyes.

iij They remedy hard hearinge/and dryue awaye the stynkinge of the nosethrilles.

iiij They restore agayne the smellinge that is loste/ and heale all the syknesses of the heade.

v They heale reumes and catharres/and waste awaye humores that cleue toughlye and fast vpon the tonge/in the palate of the mouthe / and in the weland.

vj They deliuer the stomack from lothsomnes/and help digestion.

vij They open the stoppinges of the bowels and inward parties.

viij They take awaye the paynes & werysumnes of ꝑ kidnees & ꝑ loynes.

ix They drye the flesshe and heat it much aboue it that it had wont to be.

x They teme or emptye out euel humores/and namelye suche as go betwene the fell and the flesshe.

xj They clense all scabbes/scurffe and iche.

xij They lighten them that are burdened wᵭ flegmatik humores.

xiij They helpe also them ꝑ haue ꝑ falling siknes/or the rinning out or the handgout or fotegout/of the sciatica/if they be commed of a colde cause.

xiiij They are euell for all kind of iaundise/and them that haue anye kind of goute that commeth of an hote cause. In all diseases that these bathes heal/they are better for weomen then for men.

xv They helpe wounderfully weomen to conceyue chyldren.

xvj They are good for the strangling/ stopping & fallinge of the mother.

xvij They heal all kinde of woundes and brusinges / whether they come by falling or by stripes.

xviij They are good for ꝑ burstinge of sinewes & the shrinkinge of the same.

xix They dryue away scarres and blewe markes of woundes.

xx They heale the morphew and preserue a man from the leprosy ꝑ is like to come/but if it be come allredy/it maketh it worse. xxj Other writers say ꝑ these bathes are good for ꝑ strangurie/ for ꝑ colde cough/for the whyte

floures

floures of weomen/for olde agues that come of fleme and melancholye/and for the flowynge of an humor from the head to the shulder.

What Diet is to be kept in these bathes out of Gulden finger.

YE must not vse these bathes except youre bodye be fyrste purged in a fayr wether and an holsome. If that mennis bellis that bathe them/ be drawen in toward the back/then is there good hope/but if they be pukfed vp and bowne or be greued wyth gnawynges/that is an euell token. Ye muste continue in thys bathe euerye daye seuen houres/foure houres before diner/and thre after diner/so that a conueniente tyme maye go betwene the seconde bathynge and the diner tyme/that the bellye in the meane tyme maye be well refreshed and stretched oute. Whyles ye are in the bathes/ye must nether eate nor drinke/nor slepe.

I counsell leane and weake men/that they abyde not longe in the bathes. They that are lustye as I sayd before/maye tarye foure houres before diner/and thre houres after diner. And weomen that are colde of complexion and not thurstye/maye tarye in the bathe viij.or ix.houres euery daye. After thys maner of tarying in the bathe/thou shalt nede no tary no lenger then xv.dayes at the moste. But if any will tarye lenger tyme as twintye dayes or mo/then muste he tarye in the bathe fewer houres/then I haue spoken of.

Banniſh all heuines/penſiuenes/and sadnes away/and refreshe youre selfe wyth honest myrthe.

After that ye haue taken a sober diner/ye must walke in some pleasaunt place/whylse the meate go doune to the botome of the stomack.

The broth of stewed hennes/seasoned wyth spices/is good meat in autumne or in the later harueſt.

All kindes of pulse as beanes/peasen/phaselles and ciches/are to be eschewed/but the broth of them maye be partelye alowed/and namelye of ciches and husked peasen: the brothes of the other if nede do not require/I would not haue greatly vsed. Ye must forbeare from fruytes and chese/except ye vse any of them at a tyme for a medicine.

Youre wyne must be cleare and well layd/accordinge vnto the tyme of the yeare/and the streingth and wekenes of the wyne.

Ye must forbeare from cleare water vnmenged wyth wyne.

Ye must washe nether youre head/nor anye other parte of youre bodye wyth anye other water then that whych is drawen out of the bathes.

After that ye haue departed from the bathes/ye must not within ix. dayes go into any sweating or bath stoue.

Of the incommodities and commodities of this bath out of Conrade Gesner, a man well learned and borne very nere vnto it.

THat these bathes do hurte diuers/that chaunseth ether by the reason of there diseases/whereunto the bath is not naturally geuen to heale/or if it be

if it be fit for the diseases/ it cõmeth by euell & wanton diet/ which is muche more hurtful then at home. For both their poures and strength are resolued awaye vñ the bath/ & rawe humores are caried hastelye into the beynes of to muche meat and drinke/ or els of such as is taken out of season / and euill humores gathered ether of euill diet/ or of meates of euill substaunce are the more spedelye caried into the harte/ and other principall mẽbres by the heat of the bath made to flowe/ or els are melted into them.

The most parte hauing no regard nether vnto the time nor vnto mesure gluttenusly eat both in the bath and out of it/ and for their pleasure drincke daylye diuerse kindes of wines/ and drink wyth theyr cõpanyons for their pleasure excessiuelye wyne/ and that vnmenged/ but also milke/ whaye/ and colde water/ flowyng out of the well or riuer/ or warme oute of the bathes. Some eate fruyte both good and badde/ and all that euer cõmeth to hand. Many not accustomed to wyne at home/ or els very litle/ beyng well exercised/ when they come to the bathes/ drinke it plentuouslye wythout exercise/ and so are sodenly killed. Some other for nygardnes/ or for pouertye when they come to the bathes/ eat euell and vnholsome meates/ because they are good cheape/ and then beynge vnexercised as they hadde wont to be/ make much euill humores and euill blood/ whyche thynge maketh many fall into worse diseases at the bath/ then they broughte wyth them thyther. Some there be whych lyke vnto duckes/ continue day and night in the bath/ ether no tyme or very small goynge betwene theyr meat taking and theyr goyng in to the bath agayne.

Wherefore it is no wounder that many euen at the bathes/ or not longe after they be commed home/ fall into colikes/ eye sores/ and agues / and diuerse suche like diseases. I heare saye that in diuers circles or goynges aboute of yeares / the nature of the bathes is sharper. When I was in these bathes/ I marked that manye mennis eyes were hurte/ and broughte to greate heate/ and the reporte was that the nynth yeare before that the same thinge chaunsed. But the moste parte were shortelye healed / euen beynge yet at the bathes.

The custome of this oure tyme is/ that the commune sorte of men shulde tarye in these bathes a moneth/ and that riche folke abyde longer/ and to sit manye houres in the bath. And they are not content to haue their vpper skinne to be broughte of ones/ to be healed agayne/ but twyse or thryse they will haue so. My councell is that accordinge to the diuersite of the sickness/ agues / strength / and other circumstaunces/ that some shoulde abyde but fewe dayes in the bath/ other many dayes/ some to haue there skinne blistered ones/ and other twyse or ofter/ but that some be not ones. As touchinge the drinkinge of the water of the bath/ I woulde alowe but fewe to drinke it/ except it be dronken/ scarsely to quench thurste/ which thing the hote water that commeth out of the pipes will do. Perchaunce it might be good for the diseases of the breste / but it weakeneth both the ouerparte and netherparte of the stomack/ and enlargeth to much som mennis kidnees and bellies/ that somtyme they put furth grosse matter/ and somtime bloode. Som drinke the water to make them go to stole/ but they must drinke it in greate plentie/ and walke after it.

The

Of the Pepper bathe.

The opinion of the common people is fooliſh/whyche holdeth that all diſeaſſes that are taken in the bathe/maye be holpen by the bath agayne. For allthough it maye chaunce that the bath bewraye and bringe oute ſome diſeaſſes/whych before lurked and were hyd in the bodye/and afterwarde maye waſte vp the matter of the ſame diſeaſes/euen as the falling ſickneſs is both bewrayed and alſo healed by the ſame medicines/yet for all that manye diſeaſes may ariſe in the bathinge tyme by yll diet/whych the bath can neuer heale. The commune people holdeth that men haue vſed this bath longe inough/when as a litle water is put vpon the holow parte of their handes/is ſtrayte waye dryed vp. But if any entring into the bath euen at the fyrſt entringe thynke for a ſpace that he is burned or bitten/and a litle whyle after wareth colde/it is thought wyſdome for him to leaue of bathynge: becauſe he ether hath bath inough/or els to muche.

Of the Pepper bathe.

PEpper bath is called of the hyghe Almaynes Pfefferbad/ and of ſome Latin writers Therme fabarie. This bath is in the lande of Rhetia/in the dioceſe of Cure/ about ten miles from the fyrſte ſpringinge of the Rhene. This bath doth not ſpringe all the yeare thorowe/ but at certayne tymes/for they ſpringe oute wyth the herbes/as Munſter in his Coſmography writeth/and departe awaye agayn into the earth wyth the ſame. And Furſius ſayeth that this bath begynneth to ſpringe euery yeare the thyrde daye of May/and goeth into the earth agayn the fourth daye of September. The myner and matter that this water rinneth ouer and thorow/whereof it taketh his ſtreingth and vertue is gold/ brimſtone/and naturall ſalpeter.

This bathe is in compariſon of other bathes milke warme/and of ſuche metely warmeneſſe/that they that bath in it/nether are cold/nor yet ſweat for heate. Wherefore it is not vnlike to be true that Guldenfinger and Fortzius do write/that it is good both for colde and hote complexions/ and for all agues. Some are diſpatched of their diſeaſes here in fire dayes/ſome in ten/ſom in twelff/and other in longer tyme/accordinge vnto the diuerſities of mennes natures/bringinge vp/and diet kepte there/and after the nature of the diſeaſes that men come to be heales of. For ſome diſeaſe require a longer tyme then other do.

The vertues of this Bathe.

j It is wounderfully good for the head ache.
ij It ſtreingtheneth the memorye.
iij It ſharpeneth both a mannis hearinge and ſeyng/ and maketh them much better.
iiij It taketh quite awaye the ſtoppinge of the ſynewes and brayne.
v It is good for the leping goute/that runneth from one ioynte to another/and for the handeuell and fote euell.
vj It is alſo very good for bones that are broken to comforte them/and to ſtrein-

to strenghthen them/and to minish suche acke as commeth of them.
viij Guldenfinger writeth also that it is good agaynst the wanton lust of the body/because it swageth it wonderfully.
viij It is good for scarres and blewe marckes/ and for clumpered blood that is runne together.
ix It is good for them that haue ache in their bones/and iointes/ and other places/by the reason of falling or beasing or bruysyng/as some old soldyars and horsemen haue.
x It is good for woundes that are depe in ether made with arrowes or gunnes/or for woundes that are to sone or wrong falsely healed/and are vnder the flesshe partely vnhealed/for it maketh such breake out agayn/ and maketh them ready to be healed agayne perfectlye.
xi It is good for the trembling or shakinge of any part of a mans body.
xij It is good for the crampe.
xiij It is good for old agewes/and namely for an old quartane.
xiiij It is good for the palseye and the falling sickues.
xv It is good for the flixe to the chamber pot/called of the beste Physicianes Diabetes/ that is when a man maketh water oft and much/euen allmost of the same coloure/that the drinke is that he hath receyued/ and hath therewyth an vnquenchable thurst.
xvj It is good for the stone in the kidnes/ and for diuerse other diseases both in the kidnes and bladder also.
xvij It is good for old sores that are on the legges.
xviij It is good for scabbes/ scurffe/and all kindes of maungines.
xix It is good for false woundes and fistules/and for Cankers.
xx It is good for inflammations/burninges & impostemes of ỹ pappes.
xxj It is good for such sores as are made wyth the Frenche pockes.
xxij It is good for membres that are out of ioynte.
xxiij It is good for al partes of the body that are fretished/foundered/ and made numme wyth colde.
xxiiij It is also good for digestion.

Hytherto haue I writen of the bathes that are in England and in Germany. But now because there are certayne bathes in Italye/ whiche haue the nature and power to heale certayne diseases/ that ether none in England nor Germanye is able to do/or els can in shorter tyme or more surelye helpe/then they of England and of Germanye are able to do. I will also for the loue that I beare vnto my contrey men/write of the most famouse and holsommest bathes/for healinge of straunge diseases and hard to heal/ that are in all Italye.

Of the bath called Aponus or Ebanus out of Michael Sauonarola.

THe bath of Apon or Eban is .vi. italian miles from the city of Padwaye/in the costes of the land therby/called Ebanum. That land was ones great and mightye placed betyde hilles/ in whose playnes

nes there is an hillock or littel hill standinge vp wyth no great heigth / oute of which spring diuers littel brokes or burnes/whych make manye bathes. For the water of the fyrst springe in goyng doune/so abateth his heate/that men may bath them selues in it. But that place is farre from valleyes / and compassed round about with fruytfull grounde/and is fre on euery syde/sauing that towardes the West it is a littel couered with S. Daniels mountayne. Howbeit that is but an hillock of small heigth. Doutlesse it is a place and dwellinge agreyng wyth mans helth/and very delitefull/which thing had not nede to be vnloked to of them that shoulde entre into anye bathes. Yet is the place windye / wherefore when the bathers are bathed/and go furth of the bath/let them stande well couered/and close from the wind/lest the ayer entre in and hurte them/whyle theyr poores are as yet open. But the water running from that spring and bathes hyther and thyther/ and in some places holde in hooles/doth alter and changeth the ayer/ which thing is oft the cause/that some rinning to the bathes/and kepe no good ruell/fall syke thereby/of whych thyng I shall speake more hereafter.

Of the Miner or Min matter that beareth the chefe rule in this bath out of the same author.

ARistotel in hys boke of the propertye of the Elementes amongst other hath marked two thinges/wherby the miner or metall / or vayne of a bath may be knowne/that is to wete/by the coloure and by the tast. As for the knowyng by stilling that shall be spoken of her after. The water of this bath is knowen to be salte and alumish/and haue some part of brimston as may by sight be well perceyued som deale of ashes. For as it runnes doune by the stony canales and littel riuers/that are brought out from his dreggy parte/the most part is found alumish and salt/and a small part brimstonish. For although a saffronish coloure appere brimstonish wythout in these places: as these diuerse coloures are sene/so are in ỳ raynbow sene thre colours one saffronish/another rede/and the thyrde grene. If ther were much brimstone/the brimstone should haue much clammines/and should haue more of the yelowe colour/then any other minerall/whiche we fet not to be so. Whē as also of all other minorallis brimstone hath the strongeste sauour/ if there were any such/we should to our smelling smell it/which thinge we can not do. For in suche bathes wherein brimstone beareth the rule/these two thinges are perceyued there/a yelow colour/and the smell of brimstone/as a mā may playnly find in the bath of Petriol and Cicilia/& such other like. Wher fore I wil not say that these haue brimstone/bearing ỳ chefe ruel/but alume & that there is more salt in them/then brimstone. The best tyme of goyng in to these bathes/is from the beginninge of May/ vntill the middest of June. The constitution of which tymes he that will be bathed/ must marke/ that it be not to hote/nor to colde/nor to windye/nether to raynye. Whiche thinges do not only alter and chaunge the water of the bathes/but also the mā: wherby it chaunseth offt tymes/for lacke of regarde vnto these/many fal oft tymes sicke/and many tymes dye. And it is also good tyme to vse these bathes/from the middest of August/vnto the ende of September.

And

And suche a bath is moste to be cõmended/whyche lieth open to ỹ ayer/ whose vapores blowe abrode/and are purged wyth the heate of the sunne/ and so made good/where as mens heades ache not by the meanes of penned or closed in vapours/are hurte.

And if it be an vnsufferable rayne/ windye or colde wether/ then it shall be good to carye of the water of the bath into a chamber/ and there to bath you in a tonne/and if nede require to make a good fyre there. And this rule is not only to be kepte in this bath when nede requireth/but also in all other suche lyke.

I hold also that the water of any bath caried in tonnes far of/ether hath litte or no streingth in comparison of it/that is in his naturall place.

Thys is also my councell/ that men renne not to the vsynge of bathes for euerye light cause/but only for suche diseases as almoste the Phisiciones dispaire of.

The vertues of this Bathe.

The nature of thys bath is very hote and drye/wherefore it is good to take the water of it/and to poure it doume vpon the mouldes of ỹ heades of them that haue a moyst and a colde catar.

ij It is good for them also that haue their brestes full of moysture and hurte wyth colde.

iij It is good for them that haue a moyst stomak/and the dropsey & wyndines or vpblowynge in the bellye.

iiij It is good for swellinge of the milt/to take it quite awaye.

v It is good for old frettinges gnawyn wild/and rinning sores/for tetters and ringwormes/for scabbes and scurffines/and all kindes of maungines/as we haue learned oft by experience.

vj It is good for the ache of the ioyntes/and for the goute whyche commeth of a cold and moyst cause.

vij This bath is good for them that haue anye bone broken and growen together agayne/for it sterketh and streingtheneth verye muche the broken place/and setteth the ioyninge faster together.

viij The water of this bath louseth the bellye/and bringeth fourth tough humores. And the commune measure is from one poumde vnto thre. Howbeit halfe a pound will purge as it hath ben proued: when it is dronken/ it troubleth the stomack much/and maketh men vomit. Wherfore it were better to take thys water in by a clister.

ix This bath is also verye good to stoppe the whyte floures/ and for the mother that is to muche moyste wyth manye louse humoures/ whereby is hindered conception. And thys bath wyth hys vapoures and smoke alone receyued accordingly into the mother/doth rectifye it/and disposeth it/ and prepareth it to conception. In the tyme of Cermyson/a certayn woman benynge baren twelff yeares/by the councell of him came and vsed this bathe/ and shortelye after conceyued.

Hetherto I haue written of these bathes after the minde of Sauinorola who doth not deny/but ỹ all ỹ bathes about Padway are of one nature.

Then when as the excellent learned man Joannes de Dondis/ whom also Sauinozolla doth hyghly commend/writeth thus as I shall here after declare of all the bathes of Padwaye in general/he geueth also the properties folowyng vnto the bathes of Apon. His wordes are these.

The bathes of Padway therfore are good for al cold and moyst diseases of the heade/as are the dryse euill/the great forgetfulnes and catharres cõming of colde causes.

They are good for the palsey/for the letting of the mouth awaye/for the moyst crampe/for the necke that is stretched to far one way with the crãpe or is made stiffe therewith. For numnes of membres/and for membres that for cold haue almost lost all felinge.

They are good for all moyste and waterye diseases of the eyes and the eares/wherefore they are good for wateringe eyes/ and for the dymnes of syghte/that commeth of to muche water fallen into the eyes. For the singing of the eares/and for dulnes of hearinge that commeth of flegmaticke and moyste and colde humores.

They are also good for them that can not perfectly smell.

They are good for the toth ach/for ẏ teth that are on edged/for the colde and chyllinge of the teth / for the rustines of the teth/for the softtines of the gummes/for the wastynge vp of the colde and moyste humoures that falleth vnto them.

They are good for the swellinge of the iawes/of the throte and of the vuula.

They are good for the diseases of the longes and winde pipe or throppel and for all cold and moyst diseases of the brest/and especially for the catar or reume/for horsenes/and shortwindines comming of colde causes.

They are good for fearfulnes of the hart/and for the much panting and trembling of it/if they come of cold and moyste causes.

They are good for the lousnes and to muche softtnes of the pappes & for their vnreasonable bignes/for to muche plentye of milke/and they are good agaynst the waterishnes/and to muche tynenes of the same.

They are good for the lousnes & flashnes of ẏ stomack/for the weknes of ẏ same/& for an euill appetite/& an euil digestion/and the slipperines of ẏ stomack whych maketh that it can not well holde any meat.

They are good for the weakenes of the guttes and the to much slipperines of them/for the flixe/slippery flixe/and for colde and windye diseases of the guttes.

They are good for the fallinge doun of the guttes and for the Emrodes that come of moysture.

They are good for cold men and weomen that by the reason of to much coldnes and moysture can haue no childer.

They are good also for the bursting ẏ commeth of to much moystnes.

They are good for them that are to fatt and fleshlye/for it will make thẽ leaner/if they vse it in dewe tyme/wyth good diet according vnto the order of Physick. The water of thys bath is good to be dronken/to scoure the stomack and the guttes/and to minish the greatnes of the milte and the liuer/and to deliuer them from stoppinge.

If anye

xvij If anye man be disposed to drinke of these waters/lette hym vse thys manner. Let hym drinke the water fastinge in the morninge warme/and so warme as he can take it for hurtinge of hym selfe wyth the heate of it. And lette hym beginne at the fyrste wyth a littel/and so go forward by degrees vntill he maye receyue a iust or sufficient quantite.

xviij They that woulde vse the smooke or vaperouse ayer of this water/ they must let a littel celle or littel chambre be made aboue the hotest part of the bath/that the vapoure and smoke may stryke right vp/vpon suche places as had nede of them. Thys kinde of perfuminge and receyuinge of the ayer of the bathes prouoketh sweate mightelye/and bringeth furth in plentye waterish humoures/whych are in the body/and it is of more might then is the bathinge it selfe in the water/and worketh more easelye. Doutlesse thys kinde of perfuminge is a singuler remedye to melte and dryue awaye the waterishnes of the dropsye/for all weakerye diseases of the ioyntes/and for to make them lener that are to fat and to grosse.

Of the Calderane bathes besyde Verona.

The Calderane bathe is in a village/called Ganderinum/as Nicolaus Massa sayeth in the land or felde of Verona/almoste ten miles from the cytie towarde the East/at the sekirtes or bottomes of certayn hillockes/whych are pleasant and lusty to loke vnto. And there are two places out of the whych the waters that make the bathes do spring. The one is lyke a Theatre/compassed round about with a wal/and hath certayn greeses to go doune by. The other is open and not defended aboute wyth anye wall or other defence/into the whyche they go that will bath them selues. The one is but a good stone caste from the other. The ground of these bathes is sandye/and the sande is rustye to a mans syghte. The water floweth not continuallye/nether in one place colde/but rather blood warme. It is exceding clere/and doth not excede in any taste/for it is nether swete nor bitter. Yet it semeth to shewe a littel saltishes. If there be anye thinge besyde/it maye be layde to the smell and qualitie of brimstone. Therfore thys minorall water is cleare (and not manifestlye hoote) & springeth out of sande. Whose taste is nether muche saltish/nor swete nor bitter/ but in a meane wyth some mengynge with mixture of brimstone. It hath a muddye taste in a mannis mouth. But wythout all doute the cheafe miner or matter that thys water goeth ouer/or thorowe/as all the learned men that haue written/beare witnes/is yron. Bolderius one borne in Verone writeth that these bathes when as they are deuided into ten partes/haue viij. and a halfe of yron/one parte of naturall salpeter/and halfe a parte of brimstone.

The properties of this bathes.

This bath doth measurablye coole/and notably drye/and is good for all olde diseases that come of to muche heate/and for suche also that come of to muche moysture not well ruled/wyth feable heat/and for such as com

meth of a colericke and saltishe humor menged together. Wherefore it is good for all kinde of scabbes and itches / and for all spottes in anye parte of the bodye / for scalde heades and pluckes in the heade. For Leprous in the skinne / and the disease nowe called Lepre / but Elephantiasis of olde writers / if the syckenes be in the beginninge / and haue not taken depe rotes.

ij It is good for a weake stomāke if the cause be to much moystnes.

iij Thys bathe is good for to muche heate of the liuer and kidneys / and it prepareth the moysture agaynste nature whyche is in them / and bringeth it furth of the bodye / both by goynge to stoole / and also by makinge of water.

iiij It is good for the sores and blistering of the bladder / and kidnes / and oft tymes healeth them. It healeth also the scabbes of the bladder / and the softning of the same.

v It swageth also the sharpnes of the bladder and the burninge of it / & oft tymes healeth it.

vj It helpeth also the strangurye / or makinge of water littell and littel at ones / as it were by droppes / and the goynge oute of the water when a man feleth it not.

vij It stoppeth also the issue or flowyng out of mannis sede or nature.

viij It stoppeth also the bloode that is in the mother / and the renninge of the Emorroodes.

ix And so lykewise it holdeth and drieth vp ouer flowinge humores in any parte of the body / if it be taken in measure as it should be.

x It healeth fretting / gnawyng / wasting and creping sores.

xj It helpeth the headach / and taketh away roumes and catarres.

xij It stoppeth and drieth vp the watering of the eyes.

xiij It drieth vp the superfluous moisture of the gummes and teth.

xiiij It is good for them ỳ are short winded & are stopped in their brestes.

xv It is good for them that are fallen into a consumption / and spit blood out of their brestes.

xvj It healeth also the hitchcock or yiskinge / and stoppeth vomitinge or perbreakinge.

xvij It healeth and taketh away the heat of the liuer / and helpeth ỳ weknes of the same / it healed also the old flux of the liuer.

xviij It is also semtyme a good remedye against the grene sikneſſe and the dropsey comming by the faut of the liuer.

xix It openeth all kindes of stoppinges both of the milt and liuer.

xx It driueth furth sand and grauell / lumpes of bloode and other grosse matters and flegmatik / and it defendeth afore hand and preserueth the bladder from breadinge of the stone.

xxj It is also good for weake men / that would gladly haue chyldren and haue none.

xxij It is also good for weomen that wold gladly haue chyldrē / & cā haue none by the reason of to much moystnes conteyned in the mother.

xxiij It is good also for the to much lousnes and swerines in the guttes.

xxiiij It is good for weomen that are vexed with the whyte floures.

rrb If ye take the water of this bath in by a glister/ it is a singuler good remedy agaynst wormes.

For all and euery one of these forsayd diseases is the water of this bath good/fyrst if it be dronken/& afterwardes if the sickues require by bathinge of youre membres in it.

The water of this bath in no wyse will helpe them that are sicke in the Frenche pockes whether they drincke the water or bath themselues in it.

If any man will be deliuered from anye of these aboue ngmed diseases by the drinkinge of this water. Fyrste before he drinke it/ or if he will entre into the bath/before he go into it: it is mete that he purge himselfe before w̃ some light medicine/and to teme or emptye out the ouerflowynge moisture that is in the bellye. As for an example/if the disease be in the brelle kidnees or bladder/or in the liuer: Let the sicke purge him selfe with cassia fistula or suche lykewise lenitiue or gentell purger.

If the milte be diseased/let the patient be purged with electuarye lenitiuo or dia sene/or som other like conuenient for the milte.

But if the stomacke be diseased/then maye a man take diacatholicon or Hierapzica Galeni.

If anye man be scabbye/or haue anye other defilinge of the skinne/lette him be purged after the same maner/that is/ether with Cassia/ with Electuario lenitiuo/and suche lyke medicines as serue for the drauinge out of humoures/ that are menged wyth color and fleme or salte water/whereunto maye be put Rebarbe/specially if there be anye flowynge or issue of bloode/ ether oute of the beynes of the fundamente/ whyche is called the Emeroodes/or oute of the mother. Whyche purgation taken/ then let the syke beginne to drincke of the spzynge that is closed aboute wyth the wall and not of the other spzinge/where as beastes drinke/ or scabby folke bath them selues in.

The moste mete tyme of yeare to bath in these bathes/ and to drinke the water of them/is from the middes of June/to the middes of Auguste or to the ende of August.

Moreouer this water oughte to be dzoucken immediatlye oute of the spzinge/and not in places far from the spzinge/for if it be caried farre of/ as into other landes a greate waye of/ other it hath no strength at all/ or ellis very litle.

The best tyme of day to take this water/is as sone as the Sonne is vp after that ye haue ben at stoole/whyche ether commeth of nature/or by som suppositozy or clister.

If that ye be disposed to bath in the water/it is best that ye bathe in the Spzinge of it selfe. But if for any great cause ye can not come to the spzing it selfe/ drincke it warme in youre Inne or house/& so lykewyse bath youre selfe in it at home in your house or Inne. And se that ye vse this water ether when ye drincke it/or bath youre selfe in it/in the fyrste houre after the daye spzingeth.

Furthermoze he that will take thys water/ muste take hede that he haue no ague/nether be in all poyntes feable and weake in hys body/& that he haue not wekenes in the synewes/for suche can nether take thys water

into theyr bodies/nor bath themselues in it without great ieperdye.

As touching the quantite of this water that a man shall take in/ it ought to be according to the complexion of the sicke/and after the suffrance or tholling of the stomack. For they that haue an euill stomack/ muste take the lesse of it. But they that are stronge/may beginne to drinke in the fyrst dayes. v. vj. or vij. cuppes full of the weight of viij. or ix. vnces. And as they are in drinckinge of the water/if it can be/they must walke softelye/ that theyr naturall heate be stirred vp/ that it maye go the quicklier doune from the mawe to the guttes.

Som by and by after they haue dronken it/ether pisse much or go much to the stoole/som do both at ones. Some haue one after an other/ and some haue theyr scouring after certayne houres.

But howsoeuer it be/it is most wisdom to walk foure houres after the taking of ỹ water softlye/so that by that walking he nether prouoke sweat/ nether make himselfe faynte or feable.

After that he hath walked then/let him go to meate/and after it also let him reste him selfe. But vpon the daye tyme it shall not be conueniente for him to slepe/but he must playe and talke wyth his merye frendes/ and rede those thinges whych maye make him merye/or let him playe vpon som musicall instrumentes/ or heare som musick or pleasante singinge/if he can not playe him selfe.

Let the takinge of this water increase dayly with putting to of one cup or ij. or iij. according as the sicke is able to abide it/and as the nature of the disease doth require.

Yet for all this a man may not vnaduisedly and withoute deliberation go forward in increasing the numbre of his cuppes of water/ but let al thinges be waighed and ruled after reason. For ther are some/that ether by the meanes of the weaknes of their stomack/or for some other vnknowen cause/in no wise can awaye wyth the drinking of this water. Yea though they drinke but a littel/and kepe as good rule and diet as is possible.

And some there be that can nether auoide the water that they haue receyued oute agayne/ nether by pissinge nor by goynge to the stoole/whiche persones if they shoulde go forwarde in drinkinge of this water/ they shuld shortely fall into some disease lyke a dropsey/or into the dropsey it selfe.

Wherefore let suche absteyne and forbeare from the drinkinge of thys water.

But if the nature of the patient be stronge inough/Massa woulde that he shoulde procede/ vntill he come to the numbre of xx. cuppes and not passe that numbre.

If it chaunce that within sixe or seuen dayes that the patientes stomak loth the water/and beginne to faynte/let him forbeare from it/for the space of one daye or two/and when his stomack is comforted agayne/he may returne to his old measure agayne/or to so much as his stomack shall be able conueniently to beare.

Let no man drinke shorter tyme of thys water then twintye dayes/ for when as it worketh faintly by littel and littell/it can not finish perfectly his working in a fewe dayes/for he must both teeme or emptie out the ouerflowinge

wynge humoꝛes/and alter and change into an other diſpoſition the greued & diſeaſed mẽbꝛes/that they may be reſtoꝛed agayn vnto ther old ſoundnes. Wherfoꝛe Maſſa conſeleth if a mans ſtomak can endure wᵗ the takinge of ẏ water/that he ſhould continue an hole moneth in the dꝛinking of it.

Let all them that haue nede to dꝛinke of thys water & alſo to be bathed in it/foꝛ the ſpace of certayne dayes / dꝛinke fyrſte of the water onlye/before they enter into the bath/vntill they know that they be well ſcouced within/ and alſo ſtreingthned. Wherby thynge they ſhall know by this ſigne/that is/ if both by the fundament/& thoꝛow the water veſſels the water come furth clere and vnmenged about the ſame quantitie that it was receyued.

But this chaunſeth not at any certayn one tyme/foꝛ ſomtyme thys woꝛke is finiſhed ſoner/and ſomtyme latter/ but moſte commenlye it chaunſeth aboute the xiiij.oꝛ xx. daye.

Before that by theſe ſignes a man knowe perfectlye that he is well ſcoured wythin: in no caſe anye man oughte to goo into the bathe/to bathe oꝛ waſhe him.

Thys alſo muſt be well kepte / that no man ſhall go into the bath the ſame daye that he dꝛinketh of the water/and that he dꝛincke not that daye of the water after that he hath bene in the bath.

The moſte parte of it that I haue wꝛitten hytherto of thys bathe: I haue tranſlated it oute of Nicolaus Maſſa. But becauſe ſome will not beleue one man alone/be he neuer ſo honeſt/oꝛ well learned / excepte he haue ſome to beare witnes wyth him. I will bꝛing furth the iudgemente of two Phyſicians of Verona/in whoſe dominion thys noble bath is/concerninge the pꝛoperties and vertues of thys bath.

Aleardus Phiſicion of Verona.

The calderan bathes are good foꝛ all diſeaſes whych come of moyſture as are the diſeaſes of the ioyntes comminge of a waterye cauſe.

They are good foꝛ all the diſeaſes of the kidneis.

They helpe all colde and moyſt goute.

They are good foꝛ the burſtinge of the pꝛiuie membꝛes.

They are good foꝛ impoſtumes and olde ſoꝛes.

They are good foꝛ a moyſt oꝛ waterish ſtomack/foꝛ they ſtreinghthen it.

They are good foꝛ hardnes of the milte called of ſome the cake in ẏ ſyde.

They are good foꝛ the bꝛeſt/foꝛ they inlarge the longes/ and make moꝛe roume foꝛ the bꝛeath.

They are good foꝛ the head ache.

They are good both foꝛ the waterye and windye dꝛopſye.

They are good foꝛ the ſynewes in taking awaye crampes/and the ache that commeth of them.

They cleanſe the ſkinne from all kinde of ſcabbes/ ſcuruines/maungines/ſpottes/ markes and frekels/and from both the whyte moꝛphew and the black.

They waſte awaye the vnpꝛofitable ouerflowing humoꝛes that fall into the milte and liuer/and ingender diſeaſes ther.

They

They are good for fallinge doune of to much moyſture into the mother/ and helpeth to make women fruytfull.

They are good for paynes in the ſmall guttes.

They are good ether to be dronken or bathed in for them that haue falſe or priuye increpinge woundes called fiſtule.

The water of the bath is good to purge the bellye both taken in at the mouth or beneth in a cliſter.

The bathes are good for them that piſſe blood.

They are good for the hardnes of the pappes.

They are good to be dronken for ſuch weomen as caſt their childern before the due tyme/and if they will ſwym in the bathes / they ſhall haue the lyke helpe as they haue of drinckinge of the water.

The water is good to be dronken in the beginninge of a reume.

They kepe a man ponge icke and luſtye that drinketh euerye yeare xv. dayes at the leſte of theſe bathes.

They are good for the burſtinge/for the dieſynes in the head/for the glowyng or ſounde of the eares/for pockes/and for the iſſew of nature.

Allthough they be euill for the payne of the ioyntes of them that haue the French pockes/yet for all that it is knowen by experience/ that they are good for the outbroken ſores of it/if a man bath hym ſelfe in them.

Let men vſe theſe bathes from the middeſt of Julye vnto the ende of Auguſte.

Of the maner of vſinge the ſame Calderan bath out of Aleardus.

The maner of vſinge of this bathe/is ether to go doune into the water/or to drincke it/or haue it poured vpon a man/or by prouoking ſweate by the vapores of it.

But as for the ſweatinge that can not be / becauſe the water wanteth heat to prouoke ſweat wythall/becauſe the yron beareth ſuch rule ouer the ſalpeter and brimſtone.

Pouringe of water vpon any membre or bathyng of it wyth ſponges or warme clothes/may be well done if a man will heate the water/ and make it ſo warme as is meate for that purpoſe. Ye maye bath the ſike parte with warme clothes a good while/and afterwarde take a ſponge dipped in ſomthynge hoter water/and let it lye a good whyle vpon ỳ place vntill ye think that the water beginneth to be colde/then dippe it in warm water agayn/ and this maye ye do iij. or iiij. tymes / or ofter as nede ſhall require. And when ye leaue of bathinge/drye the ſycke place well and laye a warm cloth vpon it.

The ſeconde daye or thyrde that a man is comned to the bath and reſted well there/he maye at thre of the clock (after the Italian tellinge of houres) enter into the bath/and there tarye an houre or a littel more or leſſe/ accordinge vnto the ſtreingth of the patient/and the nature of the diſeaſe/euē vntill the ſicke man perceyue the endes of his fingers to be kurled or wrinkled.

And then let hym go out/and be dryed wyth a metelye warme cloth/ and after that let him reste in hys bed the space of an houre/and then let him dine. And so likewyse two houres before supper he maye go into the bath and do likewise/and go to supper/and at dewe tyme after go to bed.

The next day after ye haue ben in the bath/then may ye drink at diuers tymes ij.poundes/but not vō one ryeth or ij.as some vse to do. But ye muste take it in by litle and litle/and walke and exercise your selfe in the taking of it/and after iiij.houres ye may go to a feable diner/ & ther eat of good meates/and easye of digestion. And thesame maye ye do before supper/a dewe tyme goynge betwene.

The next day after that ye may go into the bath agayn/as ye dyd before & so by parting of tymes and courses/ after this maner ye may continue xb. dayes or more/or at the most xx.daies.But it is better to continue xb.dayes or more.But because thys water hauinge but littel salpeter and lesse brimstone/it purgeth not much:yet seyng that it is somthing lousing/ it is better to go forward in the bathing/then in the drincking of the water. But both the wayes are good for the afore named diseases.

If that ye will continue in the drinking of the water/ye must drincke so long/until the water come out/be as clere as it is receyued in.

If that it chaunce ẏ the patient be not holpen of his disease ẏ first tyme/ let hym come the next yere agayn/& he shall se maruelous working.

When as ye returne homeward from this bath/whether ye go or ryde/ ye must take easye iourneys/and eat at dewe tyme good meat and easye of digestion/and chawe your meate well/for that helpeth muche to digestion. Ye must eschewe slepe vpon the daye tyme.

Let your wine be whit/but not swete/& for a certayn dayes let it not be mēged with water/ I mean about viij.dayes.But if it be to fumish/thē lay for a certayne time a peare of bread in ẏ wine/& it will delay ẏ fumes & heat of it.For bread is the brydell & chayn of wine.And when as these viij.dayes are passed/then maye ye vse your old accustomed wyne agayne.

The yookes of freshe egges/are good and holsome meate for you at that tyme.

After your meat ye must rest you a good whyle/and before meat again/ ye must walke in an euen grounde vntill ye be fullye werye.

Your supper must be but light of boyled chyckens.

After that xb.dayes be passed/then may ye eat veal and wethers flesshe/ sodden rather then rosted/and such other good flesshe.

Ye may vse both at dinner and supper the broth of a chycken wyth suppes put in it.

Washe your handes for thys tyme wyth whyte wine/and beware that ye touch no colde water.

Beware that for the space of a month/ ye eat any other meate then these aboue named.

Forbeare from all fruytes/from all pulses/as beanes/ peasen/ and suche lyke/ from onyones/ leakes/ garleke/ from all sharpe spices and from vinegre.

Forbeare also from coole/ figges/ and all baken meates/and especiallye from

from the crustes of pyes and pastyes/and tartes and such like.

For the same space ye muste kepe youre selfe from the companye of all weomen.

The properties of all bathes wherein Iron is the chefe ruler, and especialy of the Calderan bath, out of Anthonius Fumanellus a Physician of Verona nere vnto the Calderan Bathes.

THe bathes where as yron beareth the chefe rule & stroke are good for the falling of the heare/for the runninge sores of the heade/ for the scabbes/for the lepre/and for all the foulnes of the skinne.

They are good for all moysture that is aboute the skinne/for the euill smell of the bodye / for windye swellinges/for bladders in the skinne/ for impostemes wyth sores or botches/for small wheales/ for ytch/ and for stinckinge and moyste botches.

They are good for the hardnes and vpblowyng of the milte.

They are good for all the diseases of the ioyntes/for the softeninge of the synewes/for crampes that come of moistnes/ for numnes and the vnfelinges or slepinge of membres.

They are good for the moystnes of the heade/for the dusynes of ỹ head/ for mattery and rinning eares/for louse teth/for to much spitting/ and moistnes of the mouth.

They are good for a moyst and watery mother/for the falling of the mother/and for the ouermuch flowyng of the floures.

They are good agaynst perbreaking/against lothsumnes of the stomak/ agaynst the flix/against the falling of the fundament.

They are good for them that are weake in doynge the office of encreasinge of mankind/and for them that can not make water well.

They are good for the kidnes that are much wekened and are to wide/ for the pissinge of blood/for the sofkteninge of the bladder/for the scab of the bladder/for the strangurye/and the burninge of the water/for the offte makinge of water to muche/called Diabetes/for the issue of mans nature/ for the Emorodes.

They are also good for to strengthen a place that hath ben broken / and to make it growe faster together then it dyd before.

They are good for them that are shortwinded/and for them that haue gnawynges/and payne in the bellye.

Nowe after that I haue brought thre sufficient witnesses to proue that the Calderan bath hath the propertyes aboue written/supposynge that no man will doute anye more of it that hath bene alledged. I will tell you the properties of one other notable bathe in Italye not farre from the vniuersitye of Bononye.

Of the bath Porret.

The

THe bath of Porret is in the countrie of Bononye/which is the Popes toune/and a famous vniuersitie. The bath is about xj. Italian miles from this citye/ in a wilde place nere vnto the Pistozian alpes oz high mountaynes By reason whereof the place is so colde ỹ men must vse it not before the xv. of Julye. noz latter then the first of Septembze. The mine oz vayne that this bath runneth thozow oz ouer/is alume wyth some bzimstone/and not without salt and salpeter. Gentilis also sayth that this bath is alumishe / but he maketh no mention nether of bzimstone/ noz of anye kinde of salt. Sauchozola by repozte telleth that the chefe ruler is alume/and that it is not without bzimstone and salte and salpeter. Vgalinus writing of this bath/sayth/that he will not holde that this bath is alumish as others do affirme and wzite / but because he sheweth no sufficiente reason of his dissention from other/beyng mozе in numbze and better learned then he/ I dissent from him. Mengus Fauentinus rekeneth that alume beareth the chefe rule/ and that next vnto him bzimstone.

The properties of this bath.

THis bath is good agaynst ỹ vnmeasurable running out of ỹ Emrodes.

It is good foz the whyte floures and the read to stop them.

It is good agaynst vomiting and lothsumnes of the stomack.

It is a good remedy foz them that are cumbzed offt wyth to much swea tynge.

It is good agaynst all diseases of the synewes/ comming of to much fylling oz stopping wyth to many humozes.

It is good foz moyst mothers/and Gentilis sayth that he hath good experience/that it is verye excellently good foz weomen that are baren to make them shoztlye after to conceyue.

It is good foz the stoppinge of the liuer and the milte/and of any beyne in the hole bodye.

It is good foz the stone/and the paynes of the loynes / the reumaticke matter scoured fyzst awaye.

Other wziters geue a great deale mo of pzoperties vnto this bath then I haue reherſed/but because diuers learned Phisicianes do speake agaynst the great numbze of vertues/that the Bononians gyue vnto these bathes/ I will reherse no mozе then such as all learned men do agze that it hath.

The maner of vsinge of this bath.

THis ozder must ye kepe if ye will go into the bath of Pozret. After that ye are comned to the bath of Pozret / ye must rest you well an hole daye / and do nothynge concerninge Physicke all that tyme.

Upon the second daye about the rising of the Sunne/go to the bath and dzinke vj. ciathes of water/which shall conteyne two small pottes. A ciath as Agricola sayeth/holdeth after moyste measure/an vnce and an halfe. When ye haue

dronken out your forenamed measure/then go home to youre Inne agayne/ and walke hyther and thyther/& so do ye for the space of an houre. In the meane tyme ye shall auoyde the water that ye haue receyued or els a great parte of it. When the houre is passed/then come to the bath agayn/& drinke iiii.ciathes and an halfe/then stand or rest after that the space of iij.houres/ and then go to dyner.viij.houres after dīner take a light supper/& an houre and halfe after supper go to bedde.

Upon the next daye folowyng/which is the thyrde daye after the Sun be risen/ye shall drinke two pottes of watet conteyning ix.vnces by water measure/and from that tyme for the space of an houre/ye shall stande/and afterwarde shall ye enter into the bath/if it be not colde/and in it shall ye stande one houre. And when ye come out/ye shall go to bed/ and couer you metelye well wyth clothes/but ye maye not slepe/and ye shall se whether nature will assaye to sweate or no. If that ye do sweate/make youre bodye be dryed wyth warme clothes/and an houre after that/let thys clister be ministred vnto you.

Take of the water of the bath one pound and an halfe/two vnces of honye. Thre vnces of sallet oyle/of salt two drammes. Put all these together/ and put them into youre bodye.

After that ye haue auoyded out the clister/then go to dinner/and at cōuenient time go to supper/and let your supper then be lenger then it is vpon that daye that ye drincke so muche water. And thys order shall ye kepe as longe as ye be at thys bath. That is to witt/to drinke vpon one daye at iij. tymes v.pottes of water/and the other daye ye must drinke two/and go in to the bath if it be not colde. For I saye if it be colde/as most communlye it is/ye shall let it alone/and take the forsayd clister. And se in no wyse that ye leaue the vsinge of the clister/for doutles it doth more good/then the drinking of the water doth.

And this order must ye holde for the space of xx.dayes.

After that ye haue dronken iiij.dayes of the water/cause this ointmente folowyng to be made for you/of some learned potecarye.

℞. Olei de Absinthio
Olei de Spica } aā. ℥s
Olei Mastichini
Gallie muscate
Garyophyllorum
Macis
Galange } aā. ℈j
Carei
Ameos
Coralli rubri } aā. ℈s
Coriandri preparati
Cere albe.q.s. fiat vnguentum molle.

Anoynt your stomack wyth this oyntment an houre before supper/and let it be layd on wyth a warme hande.

And

And because your stomak shall be oft in great daunger/at diuerse tymes ye shall by myne aduise sprinkle this pouder vpon your meate/and put it into youre sauce which ye shall vse.

Take of good and chosen cynamome two drammes.
Of Ginger two scrupels.
Of cloues/of clary seade/of fenel sede/ of eche one scrupel.
Of read sanders one dram.
Of saffran halfe a dram.

Beate all these into fyne pouder/and cast it vpon your meat/and at som tymes take a littell comfectes of anise seade before meat/and coriandre confites after meat.

Let youre drinke be small whyte wyne.

Let your meat be chickens/kiddes flesh/or wethers flesh.

Let your bread be one daye or two dayes olde.

Ye must eate no other meat then I haue spoken of/ sauing if ye wil eate a softe egge or a potched egge.

Beware of rawe herbes/fruytes and fishes/butter milke and chese/and from pies and pasticrustes and all vnleuened breade.

The most of all this that I haue rehersed of this bath/I haue taken out of Bauerius. It that foloweth is taken out of Hugo Senencis.

THe mine or vayne of Porretta/belonging vnto the lordship of Bonony/ that is best knowen/ is salpeter naturall/for the tast of it is saltishe and a littel binding/it hath also some brimstone.

The cheafe help that a man can get of this water/is most openlye perceyued in healinge of flegmatique diseases/and in amendinge of tough and grosse humores.

Because it is surely knowen by experience that this water shortely after that it is dronken/entreth into the veynes/some rules had nede to be kepte at suche tyme as it is dronken.

Where as salte peter by it selfe is not able to purge stronglye/ther muste be muche of this water taken before it will purge. But ye must whilist ye drinke of this water/forbeare from al other commune water/ because it hindreth the digestion of the other/from salte beafe/from pastye crustes/and al other baken meates.

There was one of Bononye/named Thura/whych wrote that so much of this water ought to be dronken before meat/vntill it come furth clere agayne as it was receyued ether by the water vessels/ or by the fundament/ or ellis by perbreakinge/ but that oughte not to be done that he councelled. But so much of the water is to be take as wil purge a man of sufficiēt helth and complexion vj.or vij.tymes. Let them that are weaker take accordinge vnto their nature so much as shall be inough for them.

If this water be taken in a sufficient quātite/and purge them/it is wel/ but if it purge not/then make clisters of the same water to purge them.

Aboute thre houres after that ye haue auoyded oute the clister/ye maye take a sober diner. But if the water worke wythout a clister/if ye be not verye weake/go into the bath that the parte of the water / whyche is entred

into the baynes maye be melted and dissolued awaye.

Continue halfe an houre in a warm bed after that ye haue bene in bath/ & ther be well wyped and dryed wyth warme clothes/ and after an halfe houre put on your clothes and go to diner. After diner if that ye thinke that your legges be heauye by the reason of the abiding of the water ther in: enter into the bath agayne thesame day before supper. And .ij. houres after supper go to bed & slepe if ye can/ the space of .viij. houres. And if ye sweat/ wype it well of/ and in any case beware of colde.

If that ye made weake with your purgation/ then reste you two or thre dayes. After that begin of fresh to take your water/ earlye in the morninge as ye did before. And let the forsayd rules be kepte. And vpon those dayes wherein ye take not the water/ go euery day in the morning in to the bath/ and continue there for the space of halfe an houre/ and afterwarde go into a warme bedde/ and wype and dry e youre selfe well/ and afterwarde eate and drinke as ye were taught before. If the water when it is taken do not worke/ nether by the stole nor makinge of water/ wythin the space of thre dayes/ then take a clister/ and after that go into the bathe/ and tarye in it halfe an houre/ then go into your warm bed and dry e your selfe wel. And after thre dayes/ take the water agayn/ and kepe thesame order that ye kept before.

Ye muste tarye so longe in the bath of Borret vntill ye haue dronken of the water .vj. or .viij. tymes.

Let your meates be easye of digestion as chikens/ and mutton of weathers/ and suche lyke holsome meates.

All the tyme that ye are in this bath/ ye must take hede that ye touch no commun water/ because your baynes are not yet well ryd of the water of the bath.

Certayn generall rules to be obserued of all them that will entre into anye bath or drinke the water of anye bath.

The councel of wise and learned Physicions is/ that ye should not at any tyme go into any bath to seke remedye their for any sickenes/ excepte it be such one/ that almoste the learned Physicians dispayre of the healinge of it. If God hath smitten you any disease/ before ye go to any bath/ for ỳ healing of it/ call to youre remembraunce/ how oft and wher in ye haue displeased God. And if any notable synne come to youre remembraunce/ occuppe ỳ same no more/ but be earnestlye sorye for it/ and aske God mercy for it/ intending and promising by hys mercye and grace/ neuer to fall into that synne agayne. This counsell is agreynge wyth that which is written in ỳ xxxviij. chapter of Ecclesiasticus in this maner. My sonne in the tyme of thy sicknes fayl not/ but that thou praye to allmighty God/ for he wil helpe the leaue of all thy synninge/ and shewe out thy streight handes/ and clenge thyne herte from al synne and deal almoys/ and then geue place to the Physicion/ and let hym come vnto the as one that God hath sent vnto the/ etc.

And

And a littel after he doth playnly declare/ ỹ sickness commeth for the punishment of sinne/ wher he sayth: He ỹ will sinne agaynst his maker/ vseth to fall into the handes of the Physicion. As Christ in ỹ v. of John doth also meane when he sayeth vnto the blinde man whom he had healed: Go and sinne no more/ lest worse thinges yet chaunce vnto the. Howbeit we maye not iudge a man to be a greater sinner then other/ because he is ofter sicke then ỹ commun sorte be. For God sendeth vnto good men oft times sickness/ not for the synnes that they haue done more then other men: but to kepe them in good ordre ỹ the flesshe rebell not agaynst the spirit. For if that manye infirmities had ben a sure token/ that a man were a great sinner/ then should Timothe which had manye infirmities and sicknesses as Paule writeth/ ben a verye great sinner. But he was not so/ Therfore that argument is not true.

But whether sickness come for to punishe sinne/ or to hold a man in good nurture and obedience/ all sicknesses commeth of God. Wherfore/ for what soeuer cause it cõmeth of/ before ye aske any helpe of any worldly Physician ye must make your prayers to allmighty God/ as the good kinge Ezechias dyd/ and if it be mete for you to be healed/ ye shall be healed as he was.

Then after that ye haue confessed your selfe vnto allmightye God/ and to such as ye haue offended/ in the name of God aske councell of som learned Physicion who is sent of God/ & not of some selfe made Idol/ who is onlye sent of hym selfe. If he vsinge all the lawfull meanes commenlye wont to heale such diseases as ye are sicke in/ & yet ye feale your selfe no better/ then shall it be high tyme to go to the bathes as to the shot ancre.

But before ye go to the bathes/ in any wyse ye must go vnto some learned Physician/ & learne of him by the helpe of youre telling/ what cõplexion ye be of/ and what humor or other thinge is the cause of your disease/ and by his aduice maye ye go vnto suche bathes/ as he shall thincke moste mete for youre disease/ and there after his councell vse suche diet/ as shall be most fitt for your complexion and sickness.

Let no man enter into any bath before his bodye be purged or clenged ones or twyse after the aduice of a learned Physician. For if any man go vnprepared and vnpurged to the bath/ he maye fortune neuer come home agayne/ or if he come home/ he commeth home most commenly with a worse disease then he brought to the bath wyth him.

He maye not go into the bath the first day that ye are commed to it/ but ye must rest you a daye or ij. and then go into the bath.

Ther is no tyme of yeare that is more fitt to go into the most part of all bathes/ then are the moneths of Maye and September. But the spring tyme is better then any other tyme is.

The best time of daye is an houre after the arising of the Sunne/ or half an houre. But before ye go into the bath/ if youre disease will suffer you/ ye muste walke an houre/ or at the leaste halfe an houre before ye go into the bath.

But ye must at no tyme go into the bath/ except ye haue ben at the stole ether by nature or by crafte. He maye take a suppositorye or a clister/ and for a greate nede Sauonorola suffreth pilles. But he will not suffre that he that is so purged/ entre into the bath for the space of xiiij. houres after. The

same also would at the leste euerye bather shoulde haue a stole ones in thre dayes. Wherefore if that anye man be harde of nature/and can not well abyde suppositories and clisters/he pardoneth the patiente/if he be ones purged or go to the stole ones in thre dayes: whyche thinge scarselye any other writer that I haue red/will do: nether woulde I councell to differ the goyng to stole so longe/if there be anye meanes possible/to make a man go to the stole wythout his great payne.

If that ye be councelled to go twyse on a daye into the bath/ye must se that ye go not into it before vij. houres be past after youre diner/and tarye not so longe in it after none as ye did before.

The commune tyme of taryinge in the bath/is communly alowed to be the space of an houre/or more or lesse/according vnto the nature of the bath and patient.

Let no man tary so long in the bath till he be faynte or weyke/but let him come oute before that tyme.

Ye muste alwayes go into the bath wyth an emptye stomack/and as longe as ye are in it/ye must nether eat nor drincke/sauinge that for a great nede require the contrarye. Then some graunte that weake persons maye eate a littell bread stieped in the iuyce of Pomegranates/Berberies/or Ribes/ or in the syropes made of the same. Some Physicians suffer a man that can not abyde hunger so longe/to take or he go in/ether two spoun fulls of Rasynes/well washed often tymes/wyth two partes of water/one of wine/or so muche of delayed or watered wyne as muche as can be holden in a spoune/or a fewe prunes sodden or steped in water/or two spoun fulls of crumes of bread/washed oft tyme wyth water and wyne/tempered as I told before/or a toost put in to suche water. But let no man drinke in the bath/excepte he swoune in the bath/or be in daunger of swowynge or els ye muste all the tyme that ye be in the bath/absteyne from all meate and drincke.

As long as ye are in the bath/ye must couer your head wel that ye take no colde/for it is very perillouse to take cold on the heade in the bath/as diuers reasons may be made to proue the same.

When ye come oute of youre bath/so that ye couer your selfe verye well that ye take no colde/and drye of the water of youre bodye wyth warme clothes/and go by and by into a warme bedde/and sweate there if ye can/ and wype of the sweate diligentlye/and afterwarde ye maye slepe: but ye must not drinke anye thinge vntill dyner tyme/excepte ye be verye faynte. Then maye ye take a littel sugar Candye/or a fewe Ralines/or anye suche lyke thynge in a small quantitie that will slake thyrste. For Galene in the fourtenth de methodo medendi/commaundeth that a man shall not eate nor drincke by and by after the bath vntill he hath slepte after hys bathinge.

After that ye haue sweate and slepte inough/and be clerelye delyuered from the heate that ye had before in the bath/and afterwardes in the bed/ then maye you rest and walke a littel/and then go to diner/for by mealurable walkinge the vapours and windynes that is caughte in the bath/is dryuen awaye.

If the

If the patiente can not walcke/then lette him be rubbed lightely / and if he can suffre no rubbinge / then at some tymes were it good to take a suppositorye ether of the roote of a beate wyth a littel salte vpon it / or a suppositorye of honye/or a suppositorye of floure delice/or of salte bacon / or whyte sope.

After all these thynges/then shall ye go to diner/but ye must nether eate very much good meate/nor any euell meate at all / wherefore ye muste ryse from the table wyth some appetite/so that ye coulde eat more if ye woulde/ and yet ye must not eat to littell.

The meates that are commenly of all Physicians alowed that wyte of diet that belongeth vnto bathers/are bread of one dayes baking or .ij. at the most/well leauened and thorouly baked/smal byrdes and other byrdes of the feldes & mountaynes that are of easy digestion. But waterhaunters must ye not touche/kid flesh/beal/and mutton of a lamb of an yere old new layd egges/phesaunts/pertriges/capons/chykens/and yong roese.

The meates that are forbidden/are salt beafe and bacon/pigeons/ quales pies and pasties/and such like meates/chyries/and all such lyke fruites/ garleke/onyons/& al hote spicies/& all cold meates as are the most parte of fishes/howbeit diuers maye be well alowed if they be well dressed.

Milke is not to be alowed much/but if ỹ the patient be so greadye of it/ ỹ in a maner he longe for it/then let him take it .ij. houres or thereabout/ before he take any other meat/and he must not drincke after it.

Whyte wyne ỹ is small/is alowable/or wine being delayed wt the third or fourth part of soddē water according vnto ỹ cōplexion of ỹ patiēt. Som vse to stepe bread in strong wyne/when as they can get none other wine.

Beware that in no wyse ye drink any water/and especially cold water. And so should ye forbeare from all thinges that are presently colde/ namely when ye beginne first to eat or drincke. Let therfore your both meat & drinke be in such temper/that they be not cold but warme/least when as ye are hote wythin by your bathinge and sweatinge/the colde stricke sodenly into som principall membre and hurte it.

They that are of an hote complexion/and of an open nature / and not well fastened together/ought not to tarye so long in ỹ bath/as other ought that are of colder and faster complexion.

If that any man betwene meal tymes be vered with thyrst/he may not drinke any thing/sauing for a great nede he take a littel barly water or water soddē wt the fourth part of ỹ iuyce/ether of soure or middel swete pōgranats with a littel suger. A man may vse for a nede a littel vineger with water & suger/if he haue no disease nother in the synewes nor in the ioyntes.

A man that is ether very weake or accustomed muche to slepe after diner/an houre and an halfe after that he is risen from the table he may take a reasonable slepe.

All the tyme that a man is in the bath/he muste kepe hymselfe chaste from all women. And so must he do a moneth after/after the councell of diuers learned Physicions/and some for the space of xl. dayes/as Pantheus and Aleardus woulde / namelye if they come oute of the Calderan bath.

It were that in euery xxiiii. houres the bath should be letten out/& fresshe water receyued into the pitt agayne/for so shall ye soner be healed and better abyde wyth lesse ieoperdye abyding in the bath.

It is most mete for them that haue any disease in the head as a catar or rheum/comming of a cold and moyst cause/or of a moyst cause/and not very hote/for them that haue palseys or such like diseases/that they cause a bucket be holden ouer their heades wt an hole in it/of the bignes of a mans littell finger aboute iiij. fote aboue their heades/so that by a reade or a pipe made for the nones/the water maye come doune wyth great mighte vpon the mould of the head/if they haue the catar/and vpon the nape of the neck if the patient be sicke in the palsey or any suche lyke diseases.

The claye or groundes of the bath is better for the dropsye/then is the water alone. It is also good for shronken swelled and harde places/and for all olde and diseased places/which can not well be healed wyth other medicines. The maner is to laye the groundes vpon the place/and to holde the same agaynste the hote Sonne/or a warme fyre vntill it be somthing hard/and then to washe awaye the foulnes of the claye wyth the water of the bath. This maye a man do as oft as he liste. Some Physicianes councell that betwene the bathinges/when a man is twyse bathed vpon one daye/in the tyme that the patiente is oute of the bath to vse this plastringe wyth the claye. But if the person be any thynge weake/I councell not to go twise into the bath/but ether ones/or els to be content onelye wyth the plastring of the mudde or groundes of the bathe. It were good wysdome for them that can not tarye longe in the bathes/or can not be holpen in so shorte tyme as they maye tarye at the bathes/ether for heate or colde/to take home wyth them some of the groundes/and there occupye it/as is afore tolde.

There are certayne learned men/whyche reken that the hote breth or vapore/that ryseth vp from the bath/is muche more mightye then the water of the bath is/and it is true. Wherfore it were mete that they which haue anye dropsye/and specially a tympanye shoulde sitte ouer such a place of the bathe/that they myghte receyue into the moyste diseased place the vapoure of the bath/ether by an holed bourde or an holed stole/or by som other suche lyke maner of thinge well deuised for that purpose.

If anye pore man by the reason of the heate and drynes of the bath can not slepe inough/let him eat Lettice or Porcellayne/or the sedes of poppye called Chesboule in some places of England/or let him eate sugar and poppye sede together: let this be done at night. He maye also if he can not gette the forsayd thinges/seth violet leaues and mallowes/and bath the vttermoste partes wyth the water that they are sodden in. These are remedies for poure folke that are not able to haue a Physicion wyth them to gyue them councell. Lette the ryche vse suche remedies as theyr Physicians shall councell them.

If any poure man be vexed with an vnsufferable thyrste/let him take a littel barley and seth it long/and put a littel sugar vnto it/or let him take the iuyce of an Orenge/and take a littel of it wyth a littel sugar.

If any poure man catch the headache/let him take a littel Pormelade

if he

if he can get it/or coriander cõfites/or if he cã get none of theſe / let him take the whyte of an egge/⁊ beat it with vinegre ⁊ roſewater / or wt the broth of violettes or nightſhade/or wyth any of them/⁊ a littel vinegre/and laye thē in a cloth vnto the temples of hys head and forhead.

If anye yonge man be burned to much/let him take a cliſter made wyth malowes/beates/and violet leaues/or let him ſeath prunes longe wyth barleye and reſynes/and put awaye the ſtone/and eate of them / or let him vſe ſuppoſitories/ointment made of the rootes ether of betes of floure de lice/or of whyte ſope/or of ſalt bacon.

If any man ſweat to much/let him vſe colder meates then he vſed before/and vineger/veriuyce/let them alſo eate ſhepes fete/⁊ calues fete with veriuyce or vineger.

If any man haue the burning of his water when he maketh it / let him an houre after that he is commed furth of the bathe/anoynte his kidneys wyth ſome colde oyntemente / as is Infrigidaus Galeni/or if he can not come by that / lette hym ſethe violett leaues/ Poppye heades/Raſins/Liquores and Malowes together/ſtreyne them and put ſom ſugar to yͤ broth/ and drinke of it a draught before ſupper.

If anye man be troubled wyth the rheume which he hath caught in the bath/let him perche or briſtell at the fyre Nigella Romana/and holde it in a cloth to his noſe/or let hym ſet cuppes or boxynge glaſſes vpon his ſhulders without anye ſcotching. And let him drinke ſodden water with barley/and wyth a littel ſugar.

If that a man haue an euill appetite to eate/let him vſe the ſyrope of rybes or berberis/or the ſyrope of vnripe grapes/or vſe veriuyce and vinegre to prouoke appetite in dewe meaſure and nowe and then / if he can get it/ let hym take a littell Marmelade/or of the ſyrope of Minte/or of Wormwode Romayne. Theſe haue I written for poure folke. Theſe that are ryche by the aduyſe of theyr Phyſiciones / maye haue other remedies inough agaynſt the forenamed tofalles/that chaunce in the tyme of their bathinge.

If thou be rid of thy diſeaſe by the bathinge/offer vnto Chriſte in hys poure membres/ſuche offeringes of thanckes geuing/as thou mayſt ſpare/ and geue him hartye thankes/both in worde / minde and deade/and ſynne no more/but walke in all clennes of lyfe and honeſtie/as farr as thou ſhalt be able to do/as long as thou ſhalt lyue after.

But if thou be not healed the fyrſte tyme/be patient and liue vertuouſly vntil the next bathynge tyme. And then if it be to the glorie of God/and for the moſt profitable/thou ſhalt the nexte bathinge tyme be healed by the grace of God of whom commeth all helth both of body and ſoule.

Some if they be not healed whilſe they are in the bathinge / crye oute both vpon the bath whyche healeth manye other ſyke in the ſame diſeaſes/ that they are ſicke in/and the Phyſician alſo that councelled to come to the bath. Such men muſt learne yͭ they muſt not apoint God no tyme to heale them by the bath. And that when as the bath hath dryed vp / and waſteth vp by ſweatinge ⁊ ſubtill thorowe blowinge the euell matter of the diſeaſe/

that

that it is not one dayes worke or two to make good humores to occupy the place of such euill humores as haue bene in them before.

Therfore let suche be patient/and for the space of a moneth kepe the same diet that they kepte in the bathe / and if God will they shall haue their desyre. But not onlye these / but all other that are healed for a moneth at the least(the longer the better)must kepe the same diet that they kept in the bathe/as touchynge meate and drinke/ and if it be/also from the vse of wymen.

When as ye go homewarde/make but small iourneys/ and beware of surfetinge and colde/and when ye are at home / vse measurable exercise daylye/and honest mirthe and pastyme with honest companye. And beware of surfeting in anye wyse/ and of anger/and of to muche studye or carefulnes.

FINIS.

Thankes to God for all his giftes.

INDE.